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# CONTENTS

"Let us make friends".....Frontispiece

## MISCELLANEOUS.

Piney Ridge Cottage.....Nephi Anderson 451  
The Arab and His Religion..J. M. Tanner 461  
A Bit of Missionary Experience..W. A. M. 462  
The Boy who "Failed to Pass"..... 466  
Things to Forget..... 474  
Little Brown Bat.....Claude D. Barnes 493  
For Fathers and Mothers..... 496

## EDITORIAL THOUGHTS.

The International Sunday School Conven-  
tion . . . . .Stephen L. Richards 464

## SUNDAY SCHOOL WORK.

Superintendents' Department.—Sacrament  
Gem for September—Concert Recita-  
tion for August..... 467  
Secretaries' Department—Statistical Re-

port for 1910 ..... 468  
Parents' Department—The Reason Why—  
—The Business of Home-Making..... 470  
Theological Department—Jesus the Christ 475  
Second Intermediate Department—Book of  
Mormon Lessons for September—Bi-  
ble Lessons for September..... 478  
First Intermediate Department—Samuel  
the Lamanite ..... 482  
Primary Department—Bible Lessons..... 483  
Kindergarten Department—Outlines for  
September and October—Work for  
September . . . . . 489

## CHILDREN'S SECTION.

The Content Story..... 498  
What They Saw at the Zoo..... 499  
Saved by a Dog..... 502  
Pinky-Winky Stories ..... 504  
The Children's Budget Box..... 506  
The Puzzle Page..... 507  
In Jocular Mood..... 508

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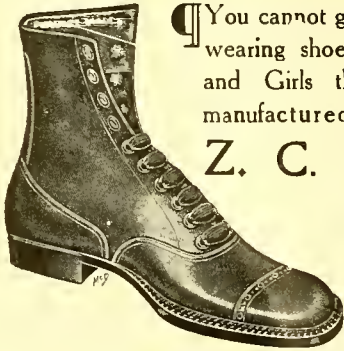
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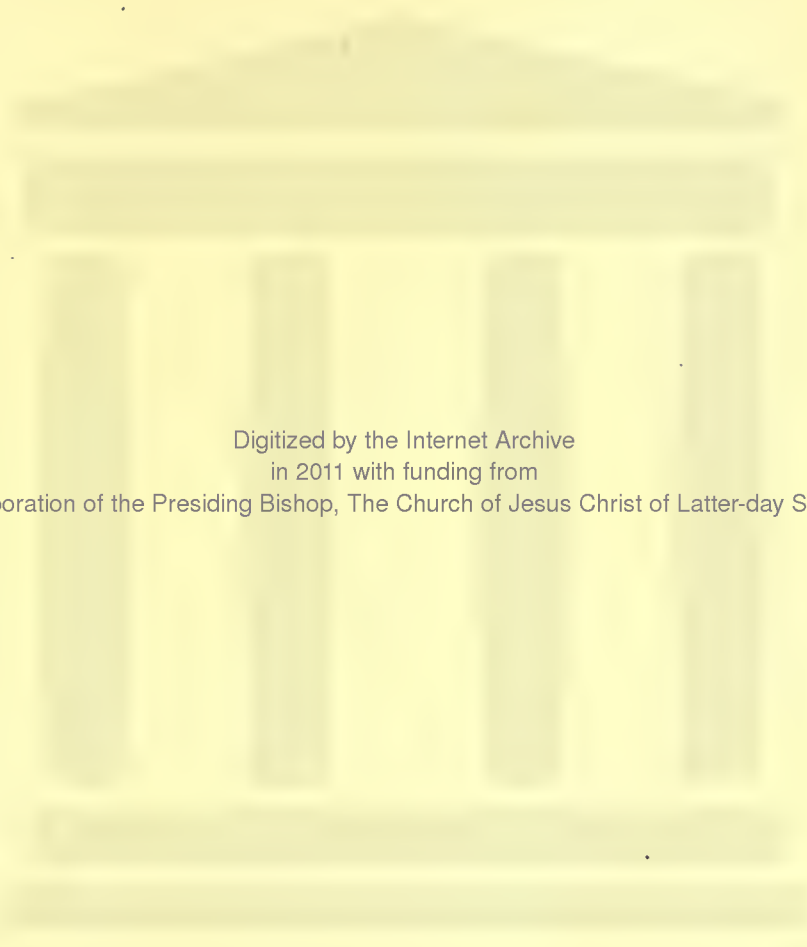


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"A good deal on a first meeting depends,  
So let us rub noses and kiss and make friends."



# THE JUVENILE INSTRUCTOR.

ORGAN OF THE DESERET SUNDAY SCHOOL UNION.

Vol. XLVI.

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No. 8.

## Piney Ridge Cottage.

### The Love Story of a "Mormon" Country Girl.

*By Nephi Anderson.*

#### SYNOPSIS OF FOREGOING CHAPTERS.

Julia Elston lived with her father at Piney-Ridge Cottage, a small farmhouse situated near a spring of water at the base of the mountains. All around lay the desert. Here this girl grew up, tutored by her well-read father and the district schools.

Some time after her graduation from the grades she is asked to teach the summer term of the district school. Though timid, she accepts, and has some trying but interesting experiences both with the children and the somewhat ignorant school-trustees.

Chester Lawrence, a young man from the East, comes to "spy out the land" about Piney Ridge Cottage. He has a conversation with Julia, then he writes the results of his findings to his mother. Wishing to become better acquainted with Julia and her father, especially Julia, he attends with them Sunday School and meeting. He hears "Mormonism" and is favorably impressed.

Julia now perceives that there is something untold to her between her father and Mr. Lawrence. She speaks to her father about it, and he tells her the story of his early life—that he had been married before, which she knew; that his first wife had left him years ago because she was jealous of her mother; and that Chester Lawrence was the son of his former wife by an unknown father.

As Julia is riding across the mountains to get the threshers to come to Piney Ridge, she meets Chester Lawrence, who is mining on "Old Thunder" mountain. Together they ride to Rock Creek. The next day they go back, she visiting with him, his mine on the way. They talk on many topics, while together. He draws

from her her knowledge of books, her views of life, and especially her religious belief; and as she talks in her simple, unpretentious way, the young man is intensely interested, both in the girl herself and in what she says. As they part that day, he asks her if he may call at Piney Ridge Cottage. He wishes, he says, to be more in her company, for she helps him—"It is easy to be good where you are," he says.

#### X.

Chester Lawrence did not discover in the mountains any gold worth speaking of; but he found riches in books that give joy unspeakable here, and can be laid up as treasure in heaven. He spent less time digging and more time reading. After finishing the Book of Mormon, he borrowed more books from the farmers of Rock Creek, one of whom had a copy of Orson Pratt's works, which Chester obtained. What a mine of wealth he found in it! His mind was somewhat of a philosophic turn, but never had he applied it to the study of theology. He had come to believe that religion and philosophy had nothing in common, but here in these "Mormon" books he found the most profound philosophical reasoning applied to theological subjects. A new field of thought opened up before him, and the eyes of his understanding ranged far over the spiritual world, as did his natural eyes look

down on the natural world from the mountain.

With book in hand the young man often went to the elevation from which he could look down on Piney Ridge Cottage. There he would sit, read, and think. What a peculiar pass he had come to! He, the dweller in cities, the traveler on railroads, now living contentedly on a lonely mountain! He who had been sent to spy out the land, as it were, for some promised Canaan—was he being taken captive by the Canaanites? He who had been taught from his infancy to hate the so-called "Mormon" people and their religion was now wrapped up in them and studying that religion with an eagerness and a delight that he had never displayed in anything before. What would his mother say, when she heard of it?

Then a doubt crept into his mind regarding the wisdom of his mother's action in leaving this man Elston. What if he might have taken another wife? It was bad enough to be sure, but there could be worse things—he had seen much worse conditions. This man had loved his mother, would have continued to love her and provide for her—and he was a man—a big, clean, pure man. He had taken his mother, forgiven her, cherished her, given her an honorable name. He, himself, might have had a father's name. Well, he didn't know. He would not condemn his mother. She had suffered, and if the truth were known, she had repented many times of her doings in this thing. Yet, she had kept her heart hard. She had been bitter towards her former people—and Chester could not quite understand that. Save, perhaps, for this principle of plural marriage, which was now no longer practiced, he could not see what objection people could have to "Mormonism." As far as he had read, he had found nothing but what was good and true and beautiful. Then, how could it be possible that a people who had purity, honor, integrity, love of God—in fact,

all the Christian virtues born and bred in them—how could it be possible that such a people could be fundamentally bad? He could even admit that such a people could practice a plurality of wives in a much different way and for different motives than the world at large could.

Chester looked down on Piney Ridge. With his glass, he could distinguish the house from the barn, and the garden from the field; but he was too far away to see any moving figures, though he tried. That spot of green contained a fascinating attraction for him. What was Julia doing this afternoon? Did she help her father in the field? He knew they worked much together, he in the house and she outdoors. The harvesting was on, and help was hard to get. She was not a large girl, but her well-shaped limbs, firm and hardened, would not easily tire. He had never met such a girl—such a combination of qualities and capabilities, some of which he had always heard lay wholly outside woman's sphere. She was not educated as a school girl; she did not have the polish of the society girl; her dress was not in style; her language was imperfect; and yet there was something about her that appealed to this man of the world—something he could not describe—something not discernable to the five senses. He did not know what it was, only there was a bitter-sweet burning in his heart when he thought of Julia Elston.

What was he studying "Mormonism" for? he asked himself. Was it for Julia, or for the truth it contained? He examined himself closely, and was glad when he could truthfully say Julia or no Julia, these principles appealed to him. Of course, the girl lent a certain zest to it all; she was the inspirer, she had introduced him to these things, but—

Chester arose, went down the ridge towards his camp. He would have to quit his digging, at least for



the present, until he could get means to go down deeper. But he was loath to leave. The wild had obtained a hold on him. He hated the thoughts of going back to Chicago.

He walked out on another ridge, following it until he came to where it dipped into a big round valley. It was aptly called Sage Valley, for there was nothing but sage-brush in it, from rim to rim, five miles apart. Near the end of the ledge was a narrow pass, containing great rocks of peculiar shapes. Some stood like towers of mediæval castles, some contained rounded-out holes big enough to hold half a dozen persons. Here, thought Chester, a hundred men could withstand an army. Perhaps in this very spot the Nephites and Lamanites fought some of their desperate battles. The valley was desolation itself. Even Indians, he had been told, avoided it. How long had it lain thus, scorching under the summer sun, buried under the winter snows? How long would it yet remain without the touch of human hands, without the sound of human sighs or laughter!

Day after tomorrow he would move his camp down to Rock Creek, and next day he would visit Julia's Sunday School, as he had promised.

Sunday morning Chester rode on horseback along the lower road to the schoolhouse. He arrived early. A number of young men were straightening the seats, dusting them and getting the books from the cupboard in the corner. Then one by one the teams drove up and the people greeted each other pleasantly. The talk was mostly on the subject of threshing, which was then in full swing. Chester took a seat in the corner where he had been before. The superintendent recognized him again and chatted with him a few moments. Then came Mr. Elston and Julia. Julia walked past him, but her father went up and shook his hand. Then Julia came back and did likewise. Soon the school was in full swing, after which came the usual

meeting. Among the speakers was a young man, Glen Curtis by name, called from the congregation, who he learned was a resident of the Flat and who had been away from home teaching school. He spoke on the need of education, showing how the Latter-day Saints believe and provide for it.

After the services, Mr. Elston asked Chester to accompany them home, which request he gladly accepted; but he was not the only guest. Either by Julia's invitation or one of his own the young preacher also mounted his horse and fell in behind the Elston buggy. Julia saw them look at each other strangely, so she asked her father to introduce them to each other, which he did. They immediately fell to talking pleasantly until they arrived at Piney Ridge Cottage. Julia hurried into the house while the three men attended to the horses, and then took their time to look around.

"I haven't much of a wheat crop this year," explained Mr. Elston, "and sometimes I have quite a time in getting the threshers to stop for my small stack. They are coming this way from Rock Creek next Tuesday, and they have promised to stop and pound out my few bushels."

The father was in no hurry to go into the house and the young men were glad to linger outside also, each of them expecting the other to soon mount his horse and ride off. But not so. Farmer Elston explained in detail his little farm and then showed them the spring in the hillside, coming around at last to the garden in front.

"This," said the owner, "is our flower garden. We believe in flowers, you know. It isn't usual, I know, in this land of water scarcity to divert the precious fluid from wheat and potatoes to pinks, sweet williams, and bollihocks; but we—Julia and I—have the reputation, at least, of being extravagant, and we must keep up our reputation. We are not spendthrifts, however; we are philosophers. Where are flowers more needed than here?

Who need flowers more than we, surrounded as we are by a dreary waste?"

"You're right, agreed each of the young men.

"But we have neglected our garden of late, having been so busy with our harvesting—but let's go in the house."

Julia was ready for them, the wise father having given her the required time. She received them at the front door, a big white apron covering her from head to foot. Everything within that house was in exact order. Every speck of dust had disappeared. They all went into the front room, but Julia soon excused herself and hurried into the kitchen, from which came the rattle of dishes and the fore-tokens of savory cooking.

The conversation ranged among a variety of subjects: Crops, dry-farming, the cattle market, school teaching, mining. Mr. Elston asked about Mr. Lawrence's mining prospects, and he explained that he had given it up for the present. Oh, a miner, thought Glen.

"I believe," said the father, "that all these hills contain valuable mineral. We Latter-day Saints have been censured for not doing more mining; but I believe it was good policy to develop our agricultural resources first, for without that there could be very little success in mining. Well, I'm sorry your prospects did not turn out as well as you had hoped. Julia told me about your camp up on the side of Old Thunder."

What! Julia been visiting his mines! said Glen to himself. There was a slight sinking of the heart at the news.

Then Mr. Elston talked of early days, which was not so interesting to Glen as it was to Chester. It is to be feared that more than one mind traveled back and forth to and from the kitchen that Sunday afternoon.

"All ready," announced Julia.

They went into the living room, where the table was set for four. Each occupied one side of the square table.

Glen was asked to bless the food, and then Mr. Elston began to pass the various dishes.

"I think both of you," said the father, "understand our rule of having cold meals on Sunday; so I had better explain why we are having stewed chicken—"

"Father!" protested Julia, blushing; "you needn't make any explanation."

But he would not be deprived of his little joke, so he continued: "When I caught my housekeeper yesterday going to the chopping block with a squeaking chicken in one hand and an axe in the other she explained the situation by saying, 'We might have visitors tomorrow.'"

"Well, wasn't my guess right!" she exclaimed boldly, thus covering her confusion in the best way.

The chicken was tender and good. Then there were rich cream gravy, mealy potatoes, and big slices of home-made bread. For drinking there were cool sweet milk, butter-milk, and cold, clear water from the spring. Afterwards there was pie, made from the native black currants. The young men enjoyed every bit of it. Clean, tasty, simple—these appealed to the man from the East. The fact that it was Julia's dinner at Julia's table seemed to give the neighbor's boy the most pleasure. Two hearts rose at the father's little sally—she was expecting someone; and then each thought, Which one? Two hearts sank again—and Julia, radiant with happiness, looked first at one and then at the other, all unconscious of the alternating currents of joy and pain coursing through those young men's hearts.

"Do you like the pie?" asked Mr. Elston of Chester.

"Lovely. What's it made of?"

"Native currants. A really fine fruit very much neglected. I have cultivated it until the berries are as big as small cherries. There is no finer small fruit grown, and yet very few people know of it."

After dinner, the men went back to

the front room. Julia cleared the table.

"May I help you wash the dishes?" asked Glen, going to the door.

"You don't know how," was the reply.

"I do," said Chester, behind him.

"Both of you go back and entertain father—by letting him talk to you," she ordered. "I'll be with you in a few minutes." And in an incredibly short time she was. Her apron was off, and even the coils of brown hair had received attention. She took a seat in a corner and listened to the conversation.

"Your folks haven't threshed yet, have they?" the father asked Glen.

"I think they expect them the latter part of the week."

"Then, you're not so busy—I wonder if you could help us here Tuesday?"

"Why, certainly."

"You see, it won't be long, but while it lasts, it will keep all of us going pretty fast. Julia and I are hardly equal to it. Besides, Julia will have to feed the threshers once, and you know what that means."

"I do," he agreed, looking at her as if in pity for the job ahead of her.

"I, too, would very much like to come and help," said Chester.

Mr. Elston looked at him. "Have you ever worked at a threshing machine?"

"Never—never seen one."

"Well, you might pitch straw at the tail end of the straw carrier, ah, Glen?" and the speaker winked merrily at Glen. Chester saw the play and asked what it meant.

"Well, my wheat is quite clean this year; but there's always some smut and a good deal of dust, and it all comes out with the straw. You'll have to wear goggles over your eyes and a sponge over your nose, and then keep your mouth shut."

"I'm game," said Chester.

"You want a job pretty bad, I see?"

"I'm out of one just now; and I be-

lieve in taking the first one that is offered, until a better one turns up."

"A good rule. You're hired. The wages will be small."

"I shall be paid when I have that threshers' meal of Miss Julia's cooking."

Glen had to smile with the rest, but—

"I think, Julia, we can sing a song now," said Mr. Elston. "We haven't a piano yet, and our organ is old; but I like it. There's something about the sustained notes of an organ that appeals to me more than the thump, thump of a piano."

Julia reluctantly and with many excuses seated herself at the organ. She played fairly well some familiar hymns and songs. The three men stood around all trying to look at the one book on the organ. The eyes of the young men stealthily left the book to glance at the organist and then at each other. They sang, "Oh, ye Mountains High," "For the Strength of the Hills," and others in which Chester could not join.

Then they went out. The afternoon was passing, and the open drew them away from the close room. They climbed the hill above the house to get a better view. They found some choke-cherries which Glen broke away in branches from which they picked the fruit. Chester noticed that Julia and Glen ate from the same twig, she not having one of her own. She chatted gaily with him now, looked fearlessly unto his face as though they understood each other perfectly. It's no use for me," thought Chester. "I might as well give up hope now—if I can."

But presently there was a shifting. Mr. Elston detained Glen, and Julia took Chester up on a higher knoll to show him a beautiful prospect. Glen could see them in profile against the gray sky. She was talking and pointing into the valley below. Then she would look up at Chester. Her laugh echoed over the hills, and although it



was not loud, it drowned the father's words to Glen. "I'd better get away," he thought. I'm a fool for being here in the way. Anybody can plainly see



"She smiled at him from behind a bush."

the drift of things. Poor Julia"—he meant, "Poor me."

But Julia came back, and with her came hope. They all saw the sun go down and Chester declared that a sunset on the ocean was not more beautiful. Then they went back to the cottage by way of the grave yard. They paused for a few moments to look within the enclosure, and then went on. Mr. Elston and Chester were walking together.

"Her mother lies there," said Mr. Elston.

"Yes; so I understand."

"She was your mother's friend—one of her best friends. She loved your mother dearly."

The young man said nothing. His companion continued, "You said you were not busy for a few days. Stay here with us. I want to talk to you more. I feel that you have come into our lives. I want you to understand us, to understand me, so that when you go back to your mother, you may represent us as we are; will you?"

"Yes."

They were at the bars of the pasture where the cows stood waiting. "Julia," said the father, "Mr. Lawrence is going to visit with us a few days—until after threshing, anyway—we'll stay here until you fetch the milk bucket—and bring my overalls, too."

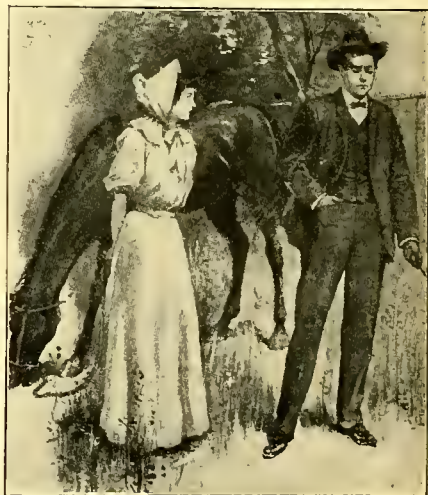
Julia and Glen went on together to the house where she got the bucket and the overalls. After delivering these to her father, she came back to the garden, where Glen had remained, in a depressed mood. She saw it and smiled at him from behind a bush.

"Cheer up, Glen," she said. "You are in the dumps, which isn't fair—on Sunday."

"I'll have to be going," he replied. He walked to where his horse was grazing, Julia following. He bridled his horse, but no sooner had he done so than Julia took the reins and held them behind her back.

"Glen, what's the matter?" she asked soberly.

"Nothing—only I must be going—



"Julia held the reins behind her back."

and—and you have plenty of company, anyway, without me."

"Well—of course—but; I'll see you Tuesday."

"I don't know. Maybe I can't come. May I have my horse?"

She handed him the lines, and he mounted his horse.

"Goodnight," she said.

"Goodnight," he replied as he galloped off.

## XI.

The next morning after breakfast, Chester Lawrence rode off to Rock Creek, promising to be back again in the afternoon. When he had gone, Mr. Elston went back to Julia who was just finishing the dishes. He waited until she had cleared the last dish away and had washed and wiped her hands. Surmising that her father wished to speak to her, she seated herself by the table as if to say, "I'm ready, father, go ahead."

"I want to talk to you a few minutes, Julia, while Mr. Lawrence is away."

"All right."

He drew his chair near to the table.

"We've always been plain and open with each other, and we have found that to be the best. There is safety in it. And now we want to talk a few minutes about Chester Lawrence and Glen Curtis."

Julia's eyes opened wide. "What is the matter with them?" she asked.

"Nothing the matter, my girl—not that I know of; but both of them think a lot of you."

"Well, I think they're both nice, too."

"But what they think is well on the way to go beyond the 'nice' point. If things go on with them and you as it did yesterday, for instance, you'll soon have two proposals of marriage to listen to."

"Why father! I don't want to get married—I don't want one proposal. But surely—"

"I know, my girl, you may not have thought about such things very seriously; but you're a woman now, and they'll soon come to you with force.

These men see in you a woman, and I'll warrant both of them have thought of you as a prospective wife."

Julia did not know whether to laugh or cry, so she did neither, but sat silently trying to control her conflicting emotions. The father continued, "As I have told you before, some day I want my girl to get a good husband. That's the natural and perfectly proper wish of every parent; I want that husband to be the one the Lord has for her. I don't want you to make any mistake in this matter, for that would be a very serious one indeed. Your future happiness, and to a great extent your usefulness, depend on the kind of marriage you make. Girls should put their love in the Lord's safe keeping and ask Him to guard it until the right one comes to claim it."

"I have, father."

"Yes; I believe you have. I believe you're safe, my girl. I can trust you to do the right because you go to both your Heavenly Father and your earthly parent for advice. \* \* \* Now, I want to explain why I asked Mr. Lawrence to our house. In the first place, as you know, there is a sort of tie between us. I want to show him that I—in fact we Latter-day Saints—are not the kind of people he has been led to believe. I can do this better by having him live with us that he may see our daily lives. I want him to go back to his mother a different man than when he left her. If he can be a second message bearer to her, I shall be pleased. In the second place, I invited him here, knowing that he would see you anyway one way or another. Such men are not so easily frightened away. They are not like Glen, so sensitive that the least slight will drive them away. I wanted to get better acquainted with Chester. With him here in the house visiting with us there is not the glamour that attaches itself to meetings on mountains and other lonely places."

Julia was quieted. She let her father talk uninterrupted.

"I believe Chester is a good man as the world goes—much better than the average man of the world. He tells me he is investigating 'Mormonism.' I have no reason to doubt his sincerity; but I have known so many cases where the love of a girl instead of the love of the truth for truth's sake has been the motive back of the interest in the gospel, that my suspicions are excusable. Let us test him. Let us treat him as a brother and a friend, and help him all we can; but you are not to fall in love with him, Julia."

The tears got the better of Julia's inclination to laugh.

"Don't forget what I have so often told you," he continued, "the first and the one absolute qualification of a husband is that he must be a Latter-day Saint. With our knowledge of the gospel, this is essential. Then as far as we can know, he must be a pure man. There are, of course, many other virtues which a husband should have, but unless he measures up to these first requirements, he is not to be thought of as a husband. As there is a beginning to all conditions, there is a beginning to a girl's infatuation for a man. We have heard talk of 'love at first sight,' as if it were something that we could not help—that came to us without our bidding. That is a mistake. Love never goes unless it is sent, love never abides unless it is received. Pure men and women never fall in love at first sight with those for whom it is unlawful. Brothers and sisters, if known to be such, do not fall in love, in the sense of which we are speaking, at first sight of each other. No; these things are within our control in the beginning. The danger is when we play with forbidden things—and the one forbidden thing for Julia Elston right now is that she must not fall in love with Chester Lawrence. It isn't forbidden because I say so, but because Julia Elston's own standards say so."

Julia sat immovable with hands un-

der her chin and tears trickling unheeded down her cheeks. The father went around to her chair, placed his arm around her and drew her head to his side. The tears broke forth and sobs came with them. He held her there closely until she found relief, then she wiped her eyes and smiled again up to his face.

"I don't know why I cried," she said. "I couldn't help it. \* \* All you say is true, father. I have always believed as you have taught me. And let me tell you, so that you may be assured, I shall check any inclination to love Mr. Lawrence in any other way than a brother. In fact, that's how I have always thought of him."

"You're my good girl," said he. "God bless you and preserve you. \* \* As for Glen; he's a good boy and the making of a good man, I believe; but I want you to understand that you are to be free in this matter—heart free to choose and decide when the Lord releases that love of yours which He has in safe keeping." He kissed her. "Now, then, we must go to work. The threshers are coming tomorrow."

The coming of the threshers to Piney Ridge reminded Chester Lawrence of the circus of his boyhood days. There was the big threshing machine, drawn by four horses, which resembled a huge cage for animals. Then came the "horse power" drawn by more big horses, and other wagons. The procession drew into the yard, and the thresher was placed alongside the wheat stack. The power machine was set, stakes being driven into the ground to hold everything fast. There was a general bustle of calling men, stamping and neighing horses until everything was in readiness. The horses were in the sweeps, the driver with his whip was perched on the platform in the center of the "horse power." The feeder and the band cutter took their position near the intake by the big cylinder. Two men



mounted the stack, one of whom was Glen Curtis. A boy stood ready to manage the straw. Chester had been assigned to the duty of carrying the wheat from the streaming spout to the bin.

The crew had driven from the last stand after dinner. They were to finish Mr. Elston's stack, eat supper and get to the next place that night, therefore there was no loitering. One "feed" was about all Mr. Elston's small stack could stand.

Julia was deep in work. She had tried to get some help, but at the last moment she had been disappointed. Her father assisted, and even Chester had taken a hand in peeling potatoes. There was to be hot biscuits—that thrasher's necessity—and "stacks" of potatoes and fried meat. Yet amid it all, she found time to peep out at the dusty men in the yard.

"All ready." The bundles fell to the platform of the thrasher where their wheaten bands were severed by one stroke of the cutter's knife. The driver carefully cracked his whip and touched his horses until they all tugged evenly at the sweeps. "Steady there, steady. Get up, boys." Crack! "Now then, there—steady." Crack.—Slowly the sweeps moved around, the rod revolved and the big machine began to grate and whirl. First there was a low rumble, then as wheels and belts and fans gathered speed the rumble changed to a song in a higher key, which arose and fell in changing tones as the feeding was heavy or light.

"Steady, boys, steady," shouted the driver. "Not too fast. Up a bit, there you." Crack! But everything ran smoothly, after the first few minutes of preparation, the bundles flew fast, the straw and chaff kept the boy working, the clean wheat rolled from the spout into the measure. In full swing they went, the steady hum of the machine sounding like a song of peace and plenty into the autumn air.

In two hours the stack had gone, and the last chaff and straw were

being fed into the thrasher. The straw pile reached high. Chester's back was tired. The horses were slowed down. The song changed to the low rumble again, and then stopped. The horses were unhitched, stakes were pulled, rods and sweeps were disconnected and packed away. The horses were fed, and then the men, black with dust and dirt, filed along to the house.

A wash basin or two would be an aggravation only to this crowd, so a ditch of running water was provided with plenty of soap and towels. Into this they spluttered, emerging with most of the dust from face and hands. They were a mixed lot of men, young and old, talkative and quiet. Julia received them in the living room and placed them around the two tables which she had provided. They threw their hats outside by the door. All of these men had heard of Piney Ridge Cottage and its mistress, and they entered with a little more deference than they did at the usual farm house. The cook had timed her meal well. The meat and potatoes were hot, the biscuits were steaming. Everything was on the table; and it was simply, "Now then, help yourself." Julia made even her father sit down and eat with the rest. She had provided room for everyone.

Julia stood for a moment arms akimbo, surveying the busy eaters. She was master of the situation, and there was a glow of satisfaction in what she had done. Then she darted here and there, helping, suggesting, filling pitchers, heaping up warm biscuits, passing the gravy. Chester could not keep his eyes from her. He had attended graduating exercises, first nights, and other high class functions, but this girl with white apron and sleeves rolled up to elbow, with rosy face and smiling lips, had scored a triumph the equal of any he had ever witnessed; and Glen, too, was glad that he had overcome his fit of vexation and had come to the threshing. Julia, he thought, smiled very sweetly

on him and saw to it that he was well supplied.

Then, after supper, there was hitching up again and off. The next stand must be made before dark, and there was no time to lose. Chester's and Glen's "jobs" were limited to Piney Ridge, and so they remained, helping Mr. Elston properly stack his straw and make a general clean-up around the yard. It was all a very interesting experience to Chester, and he said as much to Mr. Elston.

The sun had gone down before the chores were all finished, and the men went back to the house. Julia was still busy with dishes. Without asking leave the two young men gave a helping hand. The lamp was lighted, and at last they all sat down to rest.

"Will you have the newspaper, father?" asked Julia. "It came today."

"No, I'm too tired to read tonight."

"Oh, I forgot—a letter came, too."

She handed it to him. He looked at it, then opened it. The other three were busy talking, and they did not see the tremor in his hand or the changed expression in his face. Then he arose, went to his desk in the corner and placed the letter in a drawer. For a few moments he stood with face away from the others before he returned.

"Julia," he said, "you have had a long, hard day. You had better go to bed now."

"All right. I *am* tired."

"And I must get back," said Glen, rising. Julia went with him to the door, saying goodnight to him out-

side. In a few minutes Chester also retired.

"What was in the letter, father? May I know? It disturbed you."

The father looked at her a moment, then he went to the desk again and got the letter.

"Yes, you may know," he said.

"Look, do you see that printing in the corner?"

"Yes; 'If not delivered in 5 days return to Box B, Salt Lake City, Utah,'" she read.

"You have heard of 'Box B' letters?"

"Yes; when missionaries are called, they say the letters they get are 'from Box B.'"

"That's right, Julia—and this is one."

"Calling you on a mission?"

"Yes; this is a letter calling me to Great Britain to preach the gospel."

She looked closely at the letter, then without reading it she clung to her father. She was trembling. \* \* \* Oh, but she was tired!

"When—when are you going?"

"It doesn't say. They want to know when I can get ready; but we'll not worry about that tonight, my girl. Go to bed and get a good night's rest and then we'll talk further about it."

"But you are going?"

"What do you say. Shall I go?"

"Why, yes, of course—but—"

"All right. Now goodnight." He kissed her softly, and she moved as in a dream up the stairs and into her room.

(TO BE CONTINUED.)

### TODAY.

"If you made mistakes yesterday, forget them. No strength was ever built on continued regret. Today is the result of yesterday, but it is more important to remember that tomorrow is the result of today."

# The Arab and His Religion.

*By J. M. Tanner.*

The spread of the faith of Islam in Asia and Africa, especially in the eastern parts of Asia is just now exciting the interest and discussion of the Christian world. Throughout China, India and Africa Islam is increasing a hundred fold more rapidly than the Christian faith. There is something about it that makes it peculiarly fitting to the oriental mind. In some places the increase has been as rapid as thirty-three per cent in the last decade.

The chief reason for the wonderful spread of belief in the Mohammedan religion is the manner in which the laity take up enthusiastically the teachings of Mohammed. Camel drivers, merchants, even slave dealers all become proselytes of Islam. The priests of that faith are much less active in spreading the religion which they profess than the ordinary laymen. The Arabs are a peculiarly restless and traveling class of people. They ply their traffic in all parts of Southern Asia and throughout Africa. Everywhere in this semi-civilized land may be seen in caravans these wandering children of the desert. The conversion of other nationalities to their belief is brought about generally in the statement of a very few simple doctrines taught from the Koran.

In countries where the census is seldom and carelessly taken it is of course difficult to tell just how many Mohammedans there are in different countries. Some say that in China there are twenty millions, others increase the number to thirty. In India, however, they are most numerous. There are really in that country more followers of Mohammed than there are in Arabia, Persia, Turkey and Egypt. About one quarter of the entire population of India is said to consist of Mohammedans. There are twenty-five millions in Bengal. In the Penjaub there are ten millions. In all Northern India

there are something like forty-five millions. In Dekan there are seventeen millions. In 1901 the total number of Mohammedans in India was 62,458,377.

Besides, the Mohammedans are steadfast in their belief in the fixed and everlasting judgment of God. A judgment of divine favor consists of an everlasting life of physical joy. A judgment of divine displeasure consists of an everlasting life of physical torture. It would not be correct, however, to say that these views of fatalism and the judgment are universal. The Mohammedan recognizes Divine mercy and pleads for it in his prayer. From his miserable condition he sees that little is hopeful; and perhaps the same environments would in others beget a spirit of fatalism. Such peculiar conditions of life, peculiar to all oriental countries fit more naturally into the faith of Mohammed than into the teachings of Jesus.

Islam, today, is the greatest missionary religion of the world. Its wonderful progress is of course little understood on the American continent. Its centers of operations are so far removed from us geographically, and from our interests that we do not appreciate the wonderful progress it is making in its conversion of millions to a belief in one God, and that Mohammed was his prophet. In thirteen centuries there have been converted to Islam two hundred and thirty million people, one-seventh of the entire population of the globe.

It may here be interesting to know that of the six great religions of the world three are missionary religions and three non-missionary. To the former belong Christianity, Islam and Buddhism, and to the latter belong Judaism, Zoroastrianism, and Hinduism.

In the early part of the seventeenth



century there was fought a great battle of Tours in which the Arabs, then designated "Saracens" were driven back from their farthest northern position in France by Charles Martel. Creasy designates this as one of the decisive battles of the world. Historians have quite frequently dropped into the views of Gibbon who thought that if the Saracens had been then victorious the faith of Europe would have been Mohammedan and not

Christian. The study of Islam and its peculiar adaptability to oriental nations and to oriental life gives no sanction whatever to such a view. Even if the Franks, as the Europeans were then designated by the Saracens, had failed in the battle of Tours there is no ground for the belief that the Franks would have completely yielded. The facts of history really disprove Gibbon's views which must be regarded today as crude speculations.

## A Bit of Missionary Experience.

On the 8th of February last, in company with Elder John Jex, of Spanish Fork, Utah, I drove over to Lake Shore, to visit the Religion Classes in that ward. At the close of the class work, Elder Joseph S. Bellows, one of the Stake Religion Class aids, invited us to his home, where he and his good wife entertained us to the time for holding the evening meeting.

As we sat together in the parlor, Brother Bellows related to us a little of his missionary experience, which, with his permission, I am penning for the benefit of the young readers of the JUVENILE INSTRUCTOR.

A number of years ago Elder Bellows was laboring as a missionary in Alabama. He had as his companion Elder Erastus Christensen. They had been warned by the president of the mission not to venture too near to a place called Greasy Cove, as there were a number of bad men there who had a deadly hatred towards the Latter-day Saints, and especially towards the Elders.

Without knowing that they were doing so, the two missionaries above mentioned worked to within two and a half miles of Greasy Cove. They had been given permission to hold a series of meetings in a place called Rock Springs, Blunt County, Alabama. It was the custom at the close

of each meeting for one of the brethren to stand up in the pulpit of the church and dismiss the congregation by prayer.

At the close of the last meeting, Elder Bellows was about to ascend the pulpit to pronounce the benediction, when he felt impressed to go down and stand on the floor. He did so. Before the prayer was finished two bullets came whizzing through the rear wall of the little church and lodged in the ceiling. Had Elder Bellows been in the pulpit one of the bullets would have struck him in the back. A number of the women present screamed, and for a few moments there was a scene of great excitement in and around the church. A number of men encircled the Elders, and one of them—a very rough, ungodly man—went up to Elder Bellows and asked him if he were afraid. The missionary answered that he was not. "Well," said the man, "we are proud of a man that is not easily scared." He told the missionaries he would take them to his home and would ensure them protection. The man then went outside, and, addressing the mob, said, "I am going to take these Mormon missionaries to my home, and if you want them you can come and get them, but if you come after them you can bring your coffins with you."

On hearing that, the mob went away

and the Elders went home with their friend and were not molested.

On another occasion Elder Bellows had a rather trying experience. He was laboring with Elder Parkinson in Tunic County, Alabama. The missionaries had held a lengthy conversation with a school teacher named Hussler. While he did not agree with the doctrines which they explained to him, he did not seem to be unfriendly to the brethren. After they had left him and were making their way to a farm house, the school-teacher hastened past them. Elder Bellows remarked to his companion, "The school-teacher has closed his school early today." Now, where do you think the school-teacher was going? He was going to gather a mob and incite them to do violence to the Elders, and, perhaps take their lives. But the missionaries did not know that.

The same evening, as the Elders were sitting on the porch of a house owned by a Mr. Spencer, a mob of desperate-looking men, armed with guns and pistols, came up to the house. On hearing a noise, Mr. Spencer went to the back of the house, where he encountered the leaders of the mob. They asked him if two Mormon mission-

aries were in his home. He told them they were sitting on the front porch, and added, "They are not the men you think they are. They are good men, and you will find that out if you will go round and talk to them."

The mob went round to the front of the house. One of them stepped up to Elder Bellows, and placing a loaded gun against his side, asked, "What are you fellows doing out here?" "We are preaching the pure, unadulterated Gospel of the Lord Jesus Christ," said the elder. "What objection have you to that?" Then a number of other questions were asked and answered. The brethren explained to the angry men the object of their mission. Then their anger subsided, they put up their guns, and bidding the missionaries good-bye, rode off.

Elder Bellows said he felt very nervous while the gun was placed against his side, but he felt that if he were to lose his life he would lose it in the service of the Lord, and that gave him great satisfaction. But his life was spared on that occasion also, and he has often given thanks and praise to God for his miraculous deliverance.—  
W. A. M.

Don't whine! Take what comes, and do your best with it. Make the bravest fight you can; train yourself to see the cheerful side of things. Strangle complaint with a laugh. A cheery laugh is good for the heart and brain, and clears the mist from the eyes of faith. Endure what needs must be endured; go bravely forward; die if you must, but don't whine.—Selected.

# EDITORIAL THOUGHTS

## THE JUVENILE INSTRUCTOR

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SALT LAKE CITY, - AUGUST, 1911.

## The International Sunday School Convention.

It was the privilege of the writer to be in attendance at the Thirteenth International Sunday School Convention held in San Francisco in June. These conventions are held once every three years and the reports made by the various officers of the association show great progress and advancement in the Sunday School cause throughout the North American Continent.

An interesting and unique statement of the scope and development of this great organization is made by its executive committee in which the association is aptly compared with a great railroad system. It is as follows:

"The International Sunday School System made its survey, finished its grade, completed its track, and equipped and

operated its first train from Indianapolis, Indiana, in 1872. Mr. B. F. Jacobs, Chicago, discovered the route and was the Superintendent of the Promotion and Construction Department. Rev. John H. Vincent early became his associate. This system has 26,000,000 stockholders, located all over the world. It is now giving special attention to its "Grades." Also to straightening its curves and introducing safety signals.

"The International Sunday School System, either by its direct line or its branches, aims to reach every Sunday School on this continent. It is now making surveys to extend its lines around the globe. Its trains are splendidly equipped. Day coaches only. An approved Guide Book has been adopted. Interpreters accompany each train. Each passenger hears the Guide Book interpreted in his own tongue. It may be Methodist, Baptist, Presbyterian, Congregationalist, or any one of the twenty other tongues.

"The International Sunday School System has more than 15,000,000 regular patrons. A president and board of ninety-six directors who command the services of more than 1,500,000 local and traveling agents who represent the system at 162,000 stations in the United States and Canada. At each station is a reservoir into which has been gathered material which is available for the use of every station agent along the line. The dividends are paid 'on demand' and average a full hundred per cent.

"The International Sunday School System of Lessons is Uniform and Graded. One-half billion copies of Lesson Helps are issued annually. Millions of dollars are invested by the different publishers. The Bible is the text-book. The yearly product of Bibles and parts of Bibles is approximately 50,000,000 copies. The total issues of the British and Foreign Bible Society and the American Bible Society have exceeded 300,000,000 volumes. The Bible in whole, or in part, is printed in 525 languages and dialects."

The meetings of the convention were highly interesting. A special feature was the splendid congregational singing under direction of Mr. E. O. Excell, an eminent writer and collector of Sunday School songs, from whom permission has been obtained



for the reproduction of a considerable number of songs contained in our own song book.

The addresses upon the various subjects set out in the program were well prepared and delivered in a manner calculated to stimulate progress and advancement in all the various branches of Sunday School work. Three meetings of the convention were held each day, each meeting occupying three hours, excellent interest being maintained throughout these long periods. Many prominent ministers from various states and provinces of the North American Continent were in attendance and spoke to the convention.

Aside from topics directly connected with and related to the Sunday School work, a number of matters of general interest were considered. Among these were "International Peace" and "World Wide Temperance," and we are convinced from the great interest displayed in these commendable movements for governmental and social reform and the uplifting of the human family, that the Sunday School cause is one of the foremost features in their ultimate consummation.

The educational tone of the convention was very high. Many prominent educational men from schools and colleges throughout the country are among the officers of the association and devote much of their time and ability to the Sunday School work. It was observed also that a large number of business men and men in various professions throughout the states are assisting the work by liberal donations of time and means. About \$125,000.00 was subscribed in a few hours at one session of the convention for the maintenance of the work of the International Association during the coming three years. The manner of subscribing this fund was very unique. Small children were chosen to represent the various states and provinces belonging to the association and were "auctioned off" one by one to the high-

est bidder, each section bidding for the child representing it.

The great magnetism of the Sunday School work and the spirit engendered by it were exemplified in a great parade of men during one evening of the convention. From five to ten thousand men, each wearing in his hat band a placard bearing the insigni of the International Association and carrying a bible, marched through the streets of San Francisco, eight abreast, to the convention hall. The sight was a very impressive one, calculated to arouse in the minds of the thousands who witnessed it an appreciation of the magnitude of the Sunday School work. The bibles carried in the parade were furnished by the Gideon Bible Association, whose mission it is to place bibles in the rooms of all the hotels in the land. Business houses of the city closed in the afternoon that employees might participate in the parade.

With all, the convention was a source of great profit and encouragement to all interested in the Sunday School cause. From the observations which we were able to make we are glad to note that our own Deseret Sunday School Union is in the very forefront of organized Sunday School work in the world. Its course of study its methods and its organization are abreast of the times, and we feel convinced that our schools will compare favorably with the best Sunday Schools in the land. We believe, however, that there are suggestions made by the International Sunday School Association which could profitably be adopted in our system and we propose to act upon that broad and excellent principle set forth in our Articles of Faith, "If there is anything praiseworthy or of good report we seek after these things."

—STEPHEN L. RICHARDS.

"Extravagance rots character; train youth away from it. On the other hand the habit of saving money, while it stiffens the will, also brightens the

energies. If you would be sure that you are beginning right, begin to save."—*Theodore Roosevelt.*

Four per cent and safety at Zion's Savings Bank & Trust Company.  
Jos. F. SMITH, Prest.

## The Boy who "Failed to Pass."

For the boy who has completed his year's course of study successfully, the end of the school year is a particularly happy time. He has that best of all rewards, the knowledge of a duty faithfully performed. His parents are proud of him, his friends congratulate him.

But here and there is a boy to whom the future looks very different—the boy who "failed to pass," and who, therefore, is not to go on with his classmates, but must spend another year in digging over the same old field.

His failure means more to him than perhaps even his parents and his most intimate friends realize. First, there is the discouragement and depression natural to failure of any kind. The boy knows his father and mother are disappointed in him, and that his classmates regard him as either stupid or careless or indolent; and such knowledge is not pleasant.

There is also the breaking of old associations. The members of the school team, on which he has played with credit, are going up one step, but he must stay behind. His place is to be filled by some one else. The break in the other occupations of out-of-school hours will mean a break, too, in old friendships and associations. Thus the failure to secure promotion is a real tragedy, a crisis in the boy's life.

Let us say, rather, that it contains the possibility of a tragedy. Whether the possibility becomes a fact or not will depend upon the "stuff" of which the boy is made.

The first thing for him to do is to ask himself honestly why he failed, and to try to answer the question frankly. He must rid himself of the idea that he has not been treated fairly and that

his teachers have manifested prejudice or displayed injustice.

Was it because he really found his school duties too hard? Did he not sometimes yield to the temptation to give to the team or the school paper or to other diversions the time which rightfully belonged to his studies?

If he can truthfully say no, he ought, in justice to himself, to ask his father for a careful physical examination by a doctor. A defect of vision, or an obstruction of the throat or nasal passages, or improper nutrition, may retard a boy who does his best. The physician is the man to remedy such a condition.

But the most important thing of all is not to let the failure in a single year of school become the failure of a lifetime. The "quitter" says, "What's the use? I may as well leave school and go to work." The boy of real grit says, "I'll stick, and fight it out!"

To stop school and "go to work" is to acknowledge defeat. It is to start on a long journey without sufficient equipment; to accept an unnecessary handicap for the rest of life.

A single vacation-time of hard studying will often redeem a whole school year of half-hearted work; but even if it takes a year, or two years, it is well worth while. In social relations, in earnings, in the kind of house he will live in, the clothes he will wear, the food he will eat, the time he will have for recreation, the very means by which he will earn his living in the years to come, the amount of education—of plain book-learning which the boy gets in school—will exercise an enduring influence. To throw away the advantages that added years of schooling give is the height of folly.—*Youth's Companion.*

# SUNDAY SCHOOL WORK.

## Superintendents' Department.

*General Superintendency, Joseph F. Smith, David O. McKay and  
Stephen L. Richards.*

### SACRAMENT GEM FOR SEPTEMBER, 1911.

Purify our hearts, our Savior,  
Let us go not far astray,  
That we may be counted worthy  
Of Thy Spirit, day by day.

### CONCERT RECITATION FOR AUGUST, 1911.

(Doctrine and Covenants, Section 59, 9th and 10th verses.)

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High.



OFFICERS HYRUM SECOND WARD SUNDAY SCHOOL.



# ANNUAL STATISTICAL AND FINANCIAL REPORT OF THE LATTER-DAY

NAME OF STAKE OR MISSION	STAKE SUPERINTENDENT OR MISSION PRESIDENT.	P. O. ADDRESS	No. of Schools	No. members in Ward between 4 and 20, inclusive	No. Members be- tween 4 and 20 years, inclusive, enrolled in Sunday Schools	No. times schools held during year	No. Officers and Teachers	Percentage of Attendance of Officers and Teachers	Percentage Officers and Teachers Lawfully Excused
Berta	Mark A. Coombs	Cardston, Alberta Canada	17	1501	1427	777	293	61	17
pine	John W. Walker	American Fork, Utah	17	3766	3056	870	377	70	17
Unnack	L. Sumner Bond	Grace, Idaho	15	1311	1178	669	288	57	11
ar Lake	John A. Sutton, Jr.	Paris, Idaho	23	3078	2700	1093	525	57	14
ar River	John O. Oyler	Garland, Utah	14	1458	1381	679	301	57	21
aver	Reinhard Masser	Beaver, Utah	10	1228	1039	450	115	59	....
nson	J. L. McCarrey	Richmond, Utah	12	2609	2160	596	319	65	12
g Horn	Samuel R. Wilcock	Cowley, Wyoming	8	1168	1097	356	187	56	19
ingham	C. T. Warnick	Idaho Falls, Idaho	12	1714	1466	563	257	59	....
ackfoot	Mathias J. Benson	Blackfoot, Idaho	18	2486	2073	854	407	61	....
ox Elder	Justin D. Call	Brigham City, Utah	15	2416	2121	706	383	67	14
che	O. H. Budge	Logan, Utah	14	3745	3246	719	380	70	19
rbon	John Potter	Price, Utah	7	950	830	330	125	71	12
ssia	Reese M. Harper	Oakley, Idaho	30	2355	2112	1327	556	60	14
avis	Amasa L. Clark	Farmington, Utah	18	3270	2995	881	409	67	18
ernery	E. J. Grange	Huntington, Utah	10	1997	1693	466	269	54	18
nsign	William T. Atkin	Salt Lake City, Utah	6	2474	1951	307	211	81	15
remont	Ezra C. Dalby	Rexburg, Idaho	14	2436	2074	698	287	60	19
anite	Joseph F. Merrill	Salt Lake City, Utah	22	6034	5022	1103	594	71	14
rum	Preston R. Merrill	Wellsville, Utah	12	2094	1879	590	299	65	12
rdan	Clifford I. Goff	Midvale, Utah	13	3004	2516	667	298	63	7
ab	A. R. Paxman	Nephi, Utah	4	1419	1019	206	111	69	10
arez	J. N. Smith	Col. Dublin, Chih., Mex.	9	1647	1609	450	244	64	21
anab	E. W. Little	Kanab, Utah	7	716	710	320	120	57	23
berty	John C. Howard	Salt Lake City, Utah	10	3019	2526	503	283	77	9
alad	Harley P. Randall	Malad, Idaho	13	1229	1157	590	248	59	12
aricopa	O. S. Stapley	Mesa, Arizona	4	784	755	190	88	55	29
illard	John Reeve	Hinckley, Utah	12	2128	2017	613	303	65	20
organ	James W. Carrigan	Peterson, Utah	9	728	624	393	156	64	15
ebo	D. T. Lewis	Spanish Fork, Utah	18	4420	3736	911	493	78	11
orth Sanpete	James W. Anderson	Mt. Pleasant, Utah	13	3028	2513	597	273	63	21
orth Weber	Walter N. Farr	Ogden, Utah	14	1975	1692	695	275	75	10
gden	LeRoy E. Cowles	Ogden, Utah	12	2136	1756	585	250	68	20
aida	H. M. Monson	Preston, Idaho	23	2651	2393	1054	451	64	7
nguitch	Alma Barney	Panguitch, Utah	11	1797	1514	522	218	59	11
rown	James Ollorton	Parowan, Utah	10	1595	1377	449	194	59	19
oneer	Theodore T. Burton	Salt Lake City, Utah	16	2871	2213	757	339	74	11
ocatello	Finn H. Berg	Pocatello, Idaho	19	1905	1579	754	350	59	17
gby	O. S. Cordon	Rigby, Idaho	12	1557	1392	550	278	59	6
it Lake	E. F. Parry, Jr.	Salt Lake City, Utah	12	3526	2805	48	345	71	13
n Juan	Clyde A. Hammond	Moab, Utah	10	928	828	500	202	71	15
n Luis	Ira B. Whitney	Sanford, Colorado	6	713	667	256	102	55	....
vier	H. J. Hansen	Richfield, Utah	22	3443	2871	991	453	67	16
owflake	Q. R. Gardner	Woodruff, Ariz.	10	799	729	369	138	68	18
uth Sanpete	G. E. Bench	Manti, Utah	11	2407	2003	481	221	62	12
. George	Geo. E. Miles	St. George, Utah	24	2489	2271	1143	427	62	22
. Johns	Marinus Christensen	St. Johns, Arizona	8	670	596	345	141	58	5
. Joseph	Edward C. Phillips	Thatcher, Arizona	15	1910	1741	670	322	60	26
ar Valley	H. F. Burton	Afton, Wyoming	11	1441	1315	543	268	60	14
unmit	W. H. Manning	Coalville, Utah	17	1847	1631	779	308	61	20
aylor	Ernest Bramwell	Raymond, Canada	10	1389	1262	421	193	64	16
eton	James F. Griggs	Driggs, Idaho	11	992	784	461	168	57	13
oele	Alonzo J. Stookey	Clover, Utah	11	1177	1116	546	188	64	10
ntah	Wallace Calder	Vernal, Utah	26	2356	1952	1066	430	57	18
nion	A. S. Geddes	La Grande, Oregon	11	1008	943	517	213	64	....
ah	Earl J. Glade	Provo, Utah	22	4790	3758	918	501	68	17
asatch	James Johnson	Heber, Utah	9	1739	1447	448	206	67	21
ayne	Moroni Lazenby	Loa, Utah	7	561	451	317	119	54	14
eber	Brigham H. Goddard	Ogden, Utah	10	3055	2417	503	279	74	17
oodruff	George A. Peart	Randolph, Utah	15	1199	1045	652	216	67	11
ellowstone	F. A. Miller	St. Anthony, Idaho	13	1498	1248	574	243	57	11
MISSIONS.		Totals of Stakes	814	126636	108457	37388	17237	64	12
Australia	C. Alvin Orme	Sydney, Australia	8	.....	.....	406	62	84	....
California	Jos. A. Robinson	Box 127 Los Angeles, Cal.	15	.....	.....	740	211	77	....
Central States	S. O. Bennion	Independence, Mo.	16	.....	.....	615	153	76	....
Eastern States	Ben E. Rich	New York City	13	.....	.....	390	64	76	....
Great Britain	Rudger Clawson	Liverpool, England	37	.....	.....	4002	547	82	....
Hawaii	S. E. Woolley	Laie, Oahu, H. T.	64	.....	.....	2554	339	65	....
Japan	Elbert D. Thomas	Tokyo, Japan	7	.....	.....	311	26	81	....
Mexico	Rey L. Pratt	City of Mexico	8	.....	.....	345	39	79	....
Netherlands	B. G. Thatcher	Rotterdam, Holland	19	.....	.....	863	142	85	....
W. States	German E. Ellsworth	Chicago, Ill.	16	.....	.....	505	123	78	....
New Zealand	Melvin J. Ballard	Portland, Oregon	15	.....	.....	643	158	67	....
Samoa	George Bowles	Auckland, New Zealand	32	.....	.....	.....	116	.....	....
Sandnavia	Wm. A. Moody	Nesega, Upola, Samoa	5	.....	.....	226	46	89	....
South Africa	Andrew Jensen	Copenhagen, Denmark	23	.....	.....	1011	177	83	....
Southern States	B. A. Hendricks	Cape Colony	6	.....	.....	255	37	85	....
Sweden	Charles A. Callis	Chattanooga, Tennessee	27	.....	.....	1100	168	.....	....
Switzerland & Germ'y	Andreas Peterson	Stockholm, Sweden	13	.....	.....	516	93	84	....
Western States	Thomas E. McKay	Zurich, Switzerland	36	.....	.....	1724	244	91	....
Tahiti	John L. Herrick	Denver, Colo	8	.....	.....	262	55	83	....
	W. A. Seegmiller	Papeete, Tahiti	5	.....	.....	214	27	.....	....
		Totals of Missions	423	.....	.....	16682	2827	81	....
		Grand Totals	1237	126636	108457	54070	20064	68	12

# SAINTS SUNDAY SCHOOLS, FOR YEAR ENDING DECEMBER 31, 1910.

Male Pupils not including Parents' Department	No Pupils not including Parents' Department	ENROLLMENT BY DEPTS. (Not including Parents' Dept.)					Total No. Pupils not including Parents' Department	Percent Attendance of Pupils not including the Parents' Department	Total Pupils in Parents' Department	Percent Attendance in Parents' Dept.	No. Stake S.S. Officers and members of Board not on Ward Roll	Total Officers, Teachers, Pupils, Stake S.S. Officers and members of Board including Parents' Department	Total Cash on hand at last report and collected during the year including Nickel Contribution	Cash Disbursed including Nickel Contribution handed to Stake Supt.	Cash in Treasury
		ENROLLMENT BY DEPTS. (Not including Parents' Dept.)													
		Kindergarten	Primary	First Intermediate	Second Intermediate	Theological									
775	744	416	328	348	199	228	1519	61	518	38	18	2348	\$ 589.91	\$ 447.95	\$ 141.96
1377	1629	808	491	818	494	395	3006	60	346	42	23	3752	787.85	619.27	168.58
665	607	323	283	252	179	235	1272	52	350	37	12	1922	415.63	333.40	82.23
1442	1459	688	609	637	498	469	2901	52	405	32	14	3845	711.49	598.38	113.11
729	698	370	271	304	243	239	1427	6	444	60	11	2183	383.22	309.83	73.39
534	535	291	177	195	95	211	1069	75	253	42	10	1447	131.95	111.20	20.75
1151	1246	641	478	504	413	239	2397	59	699	38	16	3431	721.05	526.69	194.36
601	514	262	182	279	122	220	1115	53	331	30	22	1655	282.40	218.46	63.94
703	777	395	346	363	293	183	1480	56	271	34	16	2024	470.66	416.97	53.69
1058	1020	564	408	413	347	346	2078	61	481	53	13	2979	549.96	469.86	80.10
1085	1157	483	377	647	419	316	2442	57	518	35	18	3161	620.18	429.50	190.68
1678	1765	679	509	822	682	751	3443	59	538	39	16	4377	788.51	672.25	116.26
421	448	246	161	175	148	139	869	10	187	34	11	1192	442.52	353.93	88.59
1141	1127	491	475	485	422	395	2268	56	695	35	15	3534	465.97	409.88	56.09
1523	1618	631	543	765	574	698	3141	56	518	27	13	4081	768.03	636.26	131.77
942	943	505	335	351	355	329	1885	48	394	33	13	2561	443.02	282.29	160.73
973	1142	406	290	594	410	415	2115	61	393	40	25	2744	638.94	557.13	81.81
1071	1151	542	390	428	477	425	2222	63	393	41	12	2914	983.23	724.39	258.84
2604	2865	1534	981	1325	769	800	5469	53	884	24	22	6969	957.34	828.66	128.68
991	1051	448	383	424	367	420	2042	63	346	38	21	2708	671.15	552.53	118.62
1257	1358	597	497	590	463	468	2615	48	441	24	21	3375	919.75	748.19	171.56
526	575	230	155	281	243	192	1101	60	95	31	13	1320	258.68	243.21	15.47
862	752	416	290	349	275	244	1614	65	354	30	9	2221	668.57	586.58	81.99
355	361	186	105	147	138	140	716	63	169	51	5	1010	72.40	68.05	4.35
1165	1440	723	429	661	392	400	2605	61	190	39	19	3097	687.57	537.80	149.77
589	681	329	264	260	187	230	1270	50	311	44	7	1836	249.50	131.80	117.70
358	402	231	113	165	161	90	760	64	149	50	8	1005	393.39	368.21	25.18
1011	1050	499	344	554	347	317	2111	63	608	37	14	2886	637.15	398.14	239.01
298	330	164	128	125	87	124	628	59	179	38	7	970	179.69	143.36	36.33
1803	2024	842	770	913	659	643	3827	58	483	38	11	4814	648.23	498.54	149.69
1187	1354	531	500	681	500	329	2541	68	409	37	22	3245	723.85	580.48	143.37
855	820	338	304	457	299	277	1675	59	309	23	18	2277	749.95	608.45	141.50
1008	982	387	282	529	384	408	1990	62	390	42	21	2651	536.34	482.79	53.55
1224	1314	614	552	585	376	411	2538	58	482	36	16	3487	777.66	618.55	159.11
665	851	439	243	296	246	292	1516	65	236	48	12	1982	377.88	247.49	130.39
681	806	303	335	304	215	330	1487	53	376	47	11	2068	142.95	142.95	
1177	1290	622	472	647	389	337	2467	54	355	46	21	3182	721.03	595.58	125.45
863	863	428	360	348	302	288	1726	52	367	33	16	2459	331.91	246.98	84.93
703	771	370	285	392	226	201	1474	52	1404	8	15	3171	443.74	380.52	63.22
1313	1590	768	475	796	474	390	2903	9	426	39	20	3694	586.38	459.11	127.27
453	458	243	193	186	134	155	911	65	266	45	13	1392	294.84	144.19	150.65
381	382	105	153	160	142	203	763	56	102	40	11	978	91.30	67.45	23.85
1437	1614	610	598	669	565	609	3051	54	548	34	17	4069	669.40	479.03	190.37
434	380	203	151	140	115	205	814	52	159	58	12	1123	175.89	120.44	55.45
907	1100	524	416	553	333	181	2007	59	151	50	12	2391	424.15	338.06	86.16
1187	1206	663	526	442	418	344	2393	60	551	40	5	3376	420.63	358.59	62.04
345	325	160	159	96	139	116	670	16	180	33	10	1001	98.69	67.60	31.09
871	882	446	333	487	238	249	1753	54	294	27	11	2380	379.40	275.85	103.55
673	713	418	269	294	190	215	1386	56	258	35	11	1923	368.67	325.37	43.30
774	868	424	361	390	263	204	1642	62	248	53	4	2202	325.41	260.79	64.62
702	708	327	256	422	223	182	1410	15	217	37	9	1829	725.00	640.72	84.28
436	378	168	172	184	140	150	814	52	194	32	13	1189	319.75	291.14	28.61
624	768	321	298	311	315	147	1392	60	105	49	19	1704	597.91	412.22	185.69
1073	1087	431	431	561	478	259	2160	55	444	32	16	3050	479.52	408.48	71.04
478	482	200	225	189	187	159	960	6	282	40	7	1462	400.20	290.39	109.81
1946	2285	958	735	950	701	887	4231	68	645	48	14	5391	1307.65	1081.47	226.18
681	817	367	260	384	315	172	1498	69	292	28	17	2013	345.94	282.29	63.65
288	277	78	155	137	126	69	565	66	71	26	4	759	43.62	42.59	1.03
1250	1332	397	493	733	550	409	2582	56	361	33	23	3245	469.29	399.31	69.98
598	652	309	250	278	210	203	1250	4	142	28	20	1628	612.05	468.02	144.03
618	696	369	269	244	217	215	1314	49	317	32	10	1884	267.29	204.45	62.84
55520	59520	27461	21623	27036	19749	18171	115040	58	22524	38	865	155666	\$30746.23	\$24544.05	\$6202.18
89	146	14	76	28	21	96	235	7	22	65	....	319	\$ 48.65	\$ 19.06	\$ 29.59
438	459	144	195	165	120	273	897	56	60	....	....	1168	401.94	301.64	100.30
319	363	111	178	86	45	262	682	74	74	52	....	909	45.75	41.25	4.50
151	147	18	61	3	36	180	298	61	10	50	....	372	18.25	18.25	
1205	1584	186	695	302	263	1343	2789	65	18	66	....	3354	398.00	275.84	122.16
1167	1372	44	805	166	127	1397	2539	57	....	....	....	2878	703.60	223.78	479.82
132	224	....	194	42	89	31	356	2	....	....	....	382	8.03	8.03	
118	142	....	105	12	....	143	260	50	....	....	....	299	8.91	6.48	2.43
545	530	218	164	266	125	302	1075	32	7	75	....	1224	244.78	238.43	6.35
257	292	....	89	93	105	262	549	72	58	82	....	730	108.47	108.47	
328	337	75	185	108	68	229	665	7	106	24	....	929	60.17	41.29	18.88
500	546	....	....	....	....	1046	1046	....	....	....	....	1162	....	....	
205	144	77	73	36	37	126	349	78	50	....	....	445	....	....	
458	672	222	177	201	115	415	1130	68	....	....	....	1307	229.27	182.62	46.65
63	63	18	47	10	12	39	126	72	....	....	....	163	31.50	4.60	26.90
300	374	....	217	28	48	381	674								



## Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter.

### The Reason Why.

In some of the stake conventions the question has been asked: Why are the lessons now being given in the JUVENILE INSTRUCTOR instead of in book form as before?

There are several reasons:

*First*, many classes reported themselves out of work. We gave these lessons in the JUVENILE INSTRUCTOR to supplement Vol. II of "Parent and Child."

*Second*, We believe that the Parents' Classes can be better kept together, better directed by these lessons than by the book method. Experience has proved that the classes using the book are at all stages of progress,—some at the beginning of the volume—some at the end—some taking their own lead. As soon as the classes adjust themselves to the JUVENILE INSTRUCTOR lessons, this condition, we hope, will be largely corrected. The classes then will move more in unison. And they must move more unitedly if they are to be an effective "moving force."

*Third*, by giving the lessons month by month through the JUVENILE INSTRUCTOR, we can keep the Parents' Classes in constant touch with the vital problems of the day. Book lessons are likely to move too slowly for our work. We must keep abreast of the times. Our work is to study living subjects, to live up with the other forces operating for good, and move ahead wherever the need of the hour calls. If we are to get together, stand together, and work together for the purity of our homes and our children, we must put ourselves at the ready command of our leaders. The only effective way Parents' Class leaders have to reach the parents is through the columns of the JUVENILE INSTRUCTOR.

If these leaders stand ready to de-

vote hours upon hours to prepare material for the classes—to gather and write up the best thoughts they can find for their followers—if they are willing to make live lessons for the guidance of the classes, is it asking too much of the parents that they supply their homes with the JUVENILE INSTRUCTOR, and keep themselves in constant touch by reading it—with the foremost thoughts in the Parents' World today?

How can any home bring to it any better influence for good for the same money than will come through the JUVENILE INSTRUCTOR?—a magazine easily worth ten times its cost to any home.

It will be our endeavor to make it worth even more to parents by presenting to them month by month the best and liveliest thoughts on the problems of parenthood we can gather from every good source within our reach. It remains for the Parents' Classes to do the rest.

### The Business of Home-Making.

#### THE PROBLEM THAT WE FACE.

Home duties may be considered under two main divisions: *Home Administration* and *Parenthood*. The former comprehends the business side of home life; the latter may be regarded as the profession of rearing children. These two phases of home life are necessarily closely related, yet distinct. To be a parent means to assume a double duty. It is the common part of the husband to be both "bread-winner" and father; the wife, on the other hand, is both housekeeper and mother. It is this double aspect of home duties that make them so difficult. Many men or women can play one or the other of their parts very well, but to play both often brings failure. We have many men who are



good providers, but poor fathers; and vice versa; we find, too, many good mothers who are poor house-keepers, and vice versa. Not often do we find the ideal; which is, of course, the perfect blending of those qualities which make a man at once a successful provider and father; or a woman, a model house-wife and mother.

Nor is the lack always in the man or the woman. Unfavorable circumstances—misfortune, sickness and other things frequently keep us all from revealing our best. It is true also that we should have more model homemakers if the demands of modern life were less severe on fathers and mothers—if we could, in some way, relieve them from the pressure of home expense and home drudgery, and give both fathers and mothers a better chance to show their skill. It is a fact, too commonly before our eyes to need proof, that parents of the present day are so burdened by the common duties of the home, that the home life of a vast number of people is a daily grind, amounting in numberless instances almost to a tragedy. This business of home making takes every waking moment of many mothers; the business of providing for the home wants is making a slave of many fathers.

We feel sure that much of this overpressure is uncalled for and unnecessary. Home economists tell us that it is brought on to a large extent by home mismanagement and waste. It is certainly worth our while to look into this important matter, to study the home as a business proposition. To that end we direct the careful attention of every parent, and urge that this most vital subject be taken up vigorously for a time by our classes. The General Committee, through the JUVENILE INSTRUCTOR, and otherwise, will offer every assistance possible by giving the best thoughts they can gather from leading students of this question; and by offering suggestive lessons to guide the classes in their work.

#### HOME AS BUSINESS.

Most people do not think of home as a place of business. It is little wonder. Homes usually are run in anything but a business way. Unsystematic, unorganized, wasteful and generally ineffective—the majority of them look like anything but a business proposition. Nevertheless, every home is a place of business—the most fundamental business of life. The importance of this business, too, looms up when we consider that in our nation alone, nearly fifteen billions of dollars is spent every year to build and maintain our homes. Homes consume more wealth than all other institutions. Home making is successful or unsuccessful just to the extent it is conducted on business principles. Economists tell us that as a business proposition the home is a dismal failure. The fact that, in our cities especially, people are abandoning home life to board in hotels or to live a kind of community life in “flats” and tenements, indicates that they speak much truth. Certain it is that a great part of the wealth that is spent upon our homes goes out in garbage cans, and household mistakes.

#### A PROBLEM FOR HUSBAND AND WIFE.

Many a business man would blush if he paused to consider how faultily his home business is conducted. Now, do not blame your wife, good husband. The fault is not all hers by any means. We lay it equally upon the man who has allowed his whole attention to be absorbed in money getting, and paid little heed to the spending of it, till “transfer day” came, when, as Mark Twain puts it, “he turns over his monthly check, and signs his note for the balance.” If we are to have a perfect system of home business, we shall have to co-operate with the wife in working out a system by which we can better conserve the means we pour into the house—a system that will stop “the leaks.” It will

pay the man to help out here; even though he give a part of his producing hours to do it. The problem is too difficult for an over-burdened mother to solve unaided.

NOT WASTE OF MONEY ALONE, BUT  
WASTE OF LIFE.

It is not merely the money saved by proper economy in the home, that counts in this matter. Mismanagement in the home means waste on every side—waste of means, of nerve energy, of time—of life. As things now are in most homes, the daily duties consume all the energy, every moment of time from the parents. Small opportunity is afforded for the higher life of the home. The father, it has been urged, should be a companion of his boys; the mother must have more time to live with the children, if she is to rear them perfectly. But parents are constantly complaining, "We haven't the time." "It takes every hour I can get," say most fathers, "to earn money to feed and clothe and school my children." "It takes all my time, too," say the mothers, "to cook and wash dishes, mend their clothes, and nurse them when sick." "We can't even attend Parents' Classes to learn better ways of doing things." The regrettable thing about these remarks is that they are too true. The word *home*, if not already so, is fast becoming a synonym for *drudgery*. Every year it is producing a harvest of broken-down mothers and distressed fathers. It takes too much energy for people to exist; most of them don't get time to live. And the burdens seem to multiply with the years.

The strenuousness of our modern age was well taken off by an old pioneer who was visiting his busy son in the city recently. The son, leading his old father about his fine home, was proudly showing up its equipment of electric lights, water system, laundry, gas ranges, vacuum cleaner, and other handy contrivances, when the old man

broke in dryly, "All very fine, my lad, very fine; but these labor savin' devices seem to be workin' you all to death."

Riley found an echo in the hearts of many an over-burdened home-maker, when he made the old couple who, suddenly grown rich, and had moved to the city to live in style, express their homesick feeling by saying—

"Let's go a travelin' back to Griggby's station,  
Back where we used to be so happy—  
and so poor."

#### HOMES OF TODAY AND YESTERDAY.

The modern days have brought complexity with their comforts; they are making us pay dearly for our privileges by laying upon us two burdens for every advantage.

This may seem a pessimistic view. It is not so intended. It seems true that the "good old days" had their compensation in the way of greater simplicity and freedom and informal sociability. We are willing to allow the pioneers some reward for their hardships; but we believe, too, that the best old days lie ahead and not behind us. Our business is to live for that best—to find it now. Log cabin cheer and glowing fires may have been good, but with Ella Wheeler Wilcox, we feel that—

"Hot and cold water taps are good enough for me."

Our homes have progressed wonderfully, have kept step with the progress of the times. Even the poorest homes are luxurious in many things, when compared with those of our sturdy forefathers. Yet this progress has been more largely in matters material. Modern advancement, we regret to say, has not brought with it such an increase of happiness, of home spirit, of home comfort as we have a right to expect. Rather has there been too often a waning of the home feeling, a weakening of the home ties. Modern comforts and luxuries are taking our time, too, from the more vital

and valuable things in home life, and leaving us too often slaves to our furniture, drudging to keep up appearances, spending our lives in a vain effort to be respectable and seem happy when our hearts are being gnawed out by worry and discontent.

The time has come when, if we would save the best that home life has for us, we must face frankly and fearlessly this home making business, decide upon what is essential and non-essential and eliminate those things that are useless in order that home life shall bring us richer returns.

#### BRINGING THE HOME UP-TO-DATE.

The vital problem for home makers to consider is the adjusting of the home to modern conditions of life. The stress of the times makes it imperative that we place our homes on a business basis, that we make our homes less wasteful and more efficient, through the practical application of up-to-date methods. Home keeping of the olden days will not suffice, any more than farming of early times will succeed today. There may be many antiquated home habits to be overcome, in the process of readjustment, but the results will pay richly for the sacrifice.

There are some false notions, too, of the meaning of home that must go before the perfect home shall be achieved. If we may judge by their actions, many people seem to feel that the chief thing needed to make a successful home is plenty of money. Following this whim, they proceed to spend everything they can gather for fashionable bric-a-brac and furniture. It was our privilege to enter a home of this order some time ago—to live within it long enough to catch its spirit. The spirit, as we caught it, was born of the Devil—a spirit of dissension, jealousy, selfishness. The father—a surly money-king—had no command over his household. To his boys, he was “dad” or “the governor.” The

mother's influence was little better. The children were pampered, peevish, trifling. All that money could buy had been lavished to make a home: the result was a flat failure.

Money alone cannot make a home; but love can—love that expresses itself in unselfish, sensible acts of kindness, that is willing to co-operate, to harmonize, to give and take of the joys and trials that come and go.

#### THE HOME IDEAL.

The ideal home is not a mere building, however elegantly and conveniently equipped it may be. It is not a mere place where people eat and sleep; neither is it simply a nest wherein young are born—to fly away the moment they develop wings. These are aspects of the home, it is true, but the ideal home means far more than these things. Home, in the truest sense, is the center of our affections—our social life—the place of dearest friendship and love. Home, moreover, is the nursery of citizenship: a country can never be stronger than its homes. It is more than all this: it is a temple of worship.

The home ideal is that home where—in the business of home making is so conducted as to give time for these higher things in home life. When the getting and preparing of food and clothing, and of furnishing our homes, so absorbs our whole attention that we have neither time nor strength left for family communion, for social pastimes with neighbors and friends, then the home business is poorly managed and should be placed on a better basis. Not every parent can hope to become absolutely perfect in this business of home-making, but every one of us can improve our methods by thoughtful, prayerful study. Let us study together.

#### LESSON 1.—HOME-MAKING AS A BUSINESS PROPOSITION.

1. In what sense may the home be called a place of business?



2. In the business of home-making what parts does common custom assign to the husband? to the wife?

3. What are the fundamental principles of any successful business: name three? In what way are these principles violated in most homes?

4. Without mentioning names, describe the best managed home you know.

5. If you were to give one remedy for the mismanagement of homes as it commonly exists, what would the remedy be?

#### LESSON 2.—STOPPING HOME LEAKS.

1. For how much per year can an average family live comfortably—that is, supply themselves with a proper amount of food, clothing, pay the necessary running expenses, fuel, light, etc., and house themselves by paying rent, or allowing for interest on money invested in homes?

2. What bad home habit, in your observation, does most to increase the expense for these necessities of life?

3. A certain domestic science teacher asserted recently: "The misuse of money in the home is bringing more home trouble than all other causes." Discuss the assertion.

4. Suggest one way by which the home may save means that is now thrown away.

5. In what ways can husband and wife best co-operate to reduce home expenses?

6. What other home wastes besides the waste of money need attention?

7. Why is it false economy for a husband to refuse to provide such convenience as will make house-keeping as light as possible for his wife? How does he pay for it in the end?

8. In home keeping what one good lesson have you "learned by extravagance?"

#### LESSON 3.—MAKING THE HOME MODERN IN THE BEST SENSE.

1. What are the chief differences between the best modern homes and those of the pioneer times?

2. In what ways has the modern home added with its conveniences unnecessary burdens?

3. What common home practice would you eliminate as old fashioned and unsuited to modern times?

4. Speak briefly on these topics:

- (a) Home account keeping.
- (b) Home regularity and system.
- (c) Modern equipment that costs more to do without than to buy.

NOTE: The Parents' Class committee suggests that these lessons be taken up by all the Parents' Classes beginning with the first Sunday in September, 1911. If the above lessons are not enough for the four Sundays, a local or other topic may be used.

#### Things to Forget.

If you see a tall fellow ahead of a crowd,  
A leader of men, marching fearless and proud,

And you know of a tale whose mere telling  
aloud

Would cause his proud head to in anguish  
be bowed.

It's a pretty good plan to forget it.

If you know of a skeleton hidden away  
In a closet, and guarded, and kept from the day

In the dark; and whose showing, whose sudden display,

Would cause grief and sorrow and life-long dismay,

It's a pretty good plan to forget it.

If you know of a thing that will darken the joy

Of a man or a woman, a girl or a boy,  
That will wipe out a smile, or the least way annoy

A fellow, or cause any gladness to cloy,  
It's a pretty good plan to forget it.

## Theological Department.

*Geo. H. Wallace, Chairman; James E. Talmage, John M. Mills, Milton Bennion.*

### Jesus the Christ.

#### Lesson 25. "Eyes, they See Not."

The incidents of which this lesson treats are recorded in the 9th chapter of John. They tell of a man who had been blind from his birth and who was healed of his affliction by the Lord Jesus. As the disciples looked upon the blind man they asked whether his affliction was due to some past sin of his or to the sins of his parents. The question shows that they believed in a pre-existent state, for since the man had been born blind his blindness could not be attributed to any sin of his committed in mortality. The erroneous belief was then very general that bodily afflictions were results of and penalties for individual sin. Our Lord's answer to the question refutes this doctrine. While we have special instances of affliction following individual transgression (for example see John 5:14; Mark 2:5; Matt. 9:2) such instances do not prove that particular afflictions are always the results of specific personal sins. Consider the history of Job; see also the instance of Lazarus (John 11:4) as examples of bodily and mental suffering which seem to bear no relation to specific sins. Moreover, consider the awful sufferings of the Christ Himself; He suffered as never has man suffered before or since, yet His anguish was surely not the result of offense on His part. Saints often suffer more than sinners, and affliction may be given for purposes other than those of punishment for transgression.

The miracle itself was a remarkable one. The Savior anointed the man's eyes with clay, then directed him to go and wash in the pool of Siloam. He obeyed and received his sight. The people marveled at the miracle; the Pharisees openly expressed their dis-

approval. The miracle was wrought on the Sabbath day; this gave them an excuse for reiterating the charge of Sabbath breaking against Him. The people were divided; some said Jesus could not be a man of God because He kept not the Sabbath day; others said that a sinner could not work such miracles. The priestly leaders questioned the man and then appealed to his parents; the parents prudently declined to answer, saying that their son was of age and could speak for himself. The Pharisees tried to get the man to declare that Jesus was a sinner; note his direct and convincing answer: "Whether He be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see (verse 25). It had already been decreed that any one who confessed that Jesus was the Christ should be put out of the synagogue. And so the man who had been healed of his blindness was cast out. Afterward Jesus again questioned him and the man professed his belief that Jesus was the Son of God, and worshiped Him.

The great lesson to be impressed in connection with this miracle and its attendant circumstances is that willful rejection of the truth brings condemnation and spiritual blindness. Even with the plainly demonstrated facts before them the bigoted priests and Pharisees would not admit the miracle of the healing, and tried to get the man himself to deny the Christ who had healed him. The man, however, was firm in his declaration, that whereas once he had been blind, now he could see, and that he knew his healing had been effected through the power of God.

Jesus taught in connection with the miracle that many who were blest with the power of sight yet refused to see the truth, and that their refusal would bring judgment upon them. Study carefully verses 39-41 of the chapter.

These embody the lesson that Christ sought to impress upon the people.

### Lesson 26. The Shepherd and his Sheep.

On many occasions Christ spoke of Himself as the Shepherd and those who believed on Him, as His sheep. The figure is a striking one, and all the more so when we consider the conditions under which it was used. Pastoral conditions prevailed in the east and the dignity of the shepherd's calling was very generally recognized. By specific prediction a Shepherd had been promised unto Israel. David, the king of whom all Israel was proud, had been taken directly from the sheep-fold and had come to the anointing that made him royal with a shepherd's crook in his hand. Consider in this connection the sublimity of the splendid poem known as the twenty-third Psalm,—“The Lord is my Shepherd; I shall not want,” etc. Read and study the psalm in detail.

Jesus impressed upon his disciples the honor of a shepherd's calling and specified the characteristic of a true shepherd. Such a one leads his sheep, they know his voice and follow him, for they love him; and he defends his flock even at the risk of sacrifice and suffering, for they are his.

Not so with the hireling herder who tends the sheep only as a task. He drives the flock instead of leading, for he has not endeared himself to the sheep and they do not voluntarily obey his voice.

Note our Lord's declaration: “I am the good Shepherd” (verse 11). Again He speaks of Himself as the door. Entrance to the sheep-fold is by the door or gate, and those who have a right to enter go in that way. The robber, however, would not try to enter by the door for it is guarded and he would be denied admission. The thief or would-be despoiler of the flock tries to break in by violence.

The present lesson is one rich in suggestion. The teacher should make it impressive through illustrations that all

may understand. There is material for many lessons in the one simple declaration of the Christ: “My sheep hear my voice, and I know them, and they follow me” (verse 27). The following incident may serve as a type of the lesson that may be taught through common and every-day occurrences.

I walked once with a friend, who with his family had recently moved into our neighborhood,—a neighborhood new to them. The family included several happy children, between whom and the father there was a strong affection. The children had readily made friends with the other children of the neighborhood. As the father and I approached the new abode of the family we saw a whole bevy of his children with about twice as many others. He called out in a joyous tone; all looked at him; there was great excitement. Every one of his own ran toward him with hands outstretched joyously, shouting: “Papa, papa,” and the foremost of them all shouted back: “Hurry, hurry, Papa's come.” Even the presence of a stranger deterred them not, for they knew the father's voice and were happy. There was no feeling of fear nor of embarrassment in their hearts. The other children moved away, for they knew they were strangers. After first greetings, the happy children of the family ran to their playmates and gathered them up to bring them to the Papa whom they knew so well and so lovingly. And though the strangers could never be his as were his own, yet even they learned to love him and were soon eager to come when he called.

There is a vital difference between the owner and the hired attendant of the flock. Our lesson may be regarded as one emphasizing the difference between the shepherd and the sheep-herder.

### Lesson 27. “Who is my Neighbor?”

We have here to deal with certain questions propounded by a lawyer, and with Christ's instructive answer to the



same. A certain lawyer said to Him: "Master, what shall I do to inherit eternal life?" Compare this question with others of a similar nature indicated by the references given in the outline. Jesus began His reply by presenting a counter question. It was evident that as far as the letter of the law was concerned the lawyer knew very well what he had to do to inherit eternal life. The requirement was: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself" (Luke 10:25-27). Compare this with the specification of the *great commandment* which also had been brought out through a lawyer's question (Matt. 22:35-40).

The lawyer's citation of scripture was approved of our Lord, who said unto him: "Thou hast answered right; this do and thou shalt live" (Luke 10:28). It is evident that the lawyer's motive had been primarily that of confusing Jesus, for we read (verse 25) that he put his question to tempt the Lord. The Savior's answer turned the tables and the lawyer himself was the embarrassed one. He made a feeble attempt at self-justification, which of itself was indicative of his feeling of self-conviction, and he propounded a second question: "Who is my neighbor?" (verse 29). There is great significance in this query; the lawyer wanted to find a limitation as to the application of the law beyond which he would not be expected to go. If he had to love his neighbor as he loved himself, he wanted to have as few neighbors as possible. As suggested in the outline this desire may be somewhat similar to that of Peter, who wanted to know just how many times he was required to forgive an offender (see Lesson 22).

In response to the lawyer's second question Jesus proceeded to impress the lesson by parable. The story of the good Samaritan is rich in its in-

terest as a story alone and in the deep lessons which underlie it. The road from Jerusalem to Jericho was then known as the "Red Path" or the "Bloody Way," because of the frequency of robberies and murders committed thereon. One of the victims of these outrages was lying upon the road as he had been left by robbers, naked and wounded and supposedly dead. A priest, who should have been prompt in acts of mercy, came along, but he passed on the other side of the road and left the man to his fate. An assistant priest, a Levite, came next; and he likewise turned to the other side of the road and gave no aid. Be it remembered that the priests and the Levites were recognized officials among the Jews. They were great men in the estimation of the people.

Then came a Samaritan, and when he saw the sad plight of the victim of robbery, he bound up the man's wounds and took him to a place where proper attendance could be secured. The contrast between the priest and the Levite on the one hand, and the Samaritan on the other, is all the stronger when we consider the contempt with which the Jews regarded the Samaritans. Thus, in the lesson the one who acted worthily belonged to a despised people by whom the Jews professed to believe no good could be done. This is a reiteration of the lesson that even the children of Abraham will be cast out if they sin, and those who are not of the chosen lineage will be exalted if they merit exaltation (see Lesson 24).

Reverting again to the lawyer's question: "Who is my neighbor?" consider our Lord's summary of the lesson He sought to impress: "Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" He said: "He that showed mercy on him." Then said Jesus unto him: "Go, and do thou likewise" (verses 36-37).

## Second Intermediate Department.

*Henry Peterson, Chairman; James W. Ure, Horace H. Cummings, Harold G. Reynolds*

### Book of Mormon Lessons for September.

[Prepared by Bertha Irvine, Liberty Stake.]

#### Lesson 25. A Divine Deliverance.

Mosiah 24th chapter. Story of Book of Mormon, chapter 14.

Places: Helam. (The people of Alma must have remained here for a number of years, for Alma was a young man when he went there, and was about fifty years old when he arrived in Zarahemla.) Alma and Zarahemla.

Review events in the history of Alma and his people.

What led up to their discovery by the Lamanites?

What acquaintance had Alma and Amulon had before? (Mosiah 24:9).

Our text gives a clear picture of the character of the Lamanites, and how far they had gone in ignorance. About four hundred and seventy years had elapsed since the separation of the Nephites and Lamanites, and we see that they had lost the language of their fathers, for Amulon and his brethren had to teach it to them. Compare them with the Nephites, draw attention to what had caused the difference. Note the things Amulon and brethren taught the Lamanites and what they neglected to teach.

We must remember that Alma and his people were among those concerning whom Abinadi prophesied. They, too, realized the fulfillment of the word of the Lord. Nevertheless because of their faith the Lord was very merciful to them.

Verses 12-17 should be read in the class, and particularly dwelt upon, for the aim of the lesson centers there. Have the pupils mark the verses they think the best.

Their deliverance was wrought by the miraculous power of God alone, in

answer to their prayers. Note the difference between their escape and that of Limhi and his people.

How beautiful must have been the day of thanksgiving spent in the valley of Alma.

We might illustrate the point in regard to prayers from the heart with the story of Joseph Smith's first prayer, how he continued to pray in his heart while he could not utter a word.

#### Lesson 26. The Reunited Peoples in Zarahemla.

Mosiah 25, 26.

Place: Zarahemla.

The two chapters give much material for one lesson.

The relative number of the people is a very interesting topic. A short talk on the different peoples would be interesting here.

Compare the organization of the Church among the Nephites into seven branches to our organization into wards and stakes.

The characters of Mosiah and Alma, as king and president of the church, strongly brought out in this lesson.

Note particularly the inspiration and justice of Alma in dealing with unbelievers.

#### LESSON 27.

Mosiah 27th chapter. In Alma 36th chapter we have Alma's own account of his conversion, as told to his son Helaman. It would be profitable to have this read in the class.

Place: Zarahemla.

New characters are introduced in this lesson, who later become noted in the history of the Church among the Nephites and Lamanites.

Verses 13 to 16 should be memorized by pupils and teachers.

The strong points in the lesson are:

(1) that the prayers offered by the faithful fathers for their wayward sons were heard and answered; (2) that true repentance wrought a mighty change in Alma and the sons of Mosiah; (3) that the work of apostates and those who fight the work of the Lord cannot overthrow it, it can only be brought about by the transgression of the people themselves.

Compare the conversion of Alma and his companions with that of Paul.

Note: It is thought that Alma the younger was born in Helam, and of course traveled with his father to Zarahemla, and naturally as the son of the president of the Church he became the associate of the sons of the king.

#### NOTES.

[Notes prepared by H. E. Steffenson, Granite Stake.]

1. About 122 B. C. South America was composed of two political divisions—Zarahemla, and the Land of Nephi. The one was accepted and governed by the Nephites; the other by the Lamanites. The division line was the dense forest belt at the equator. This jungle was almost impossible except in the valleys of the Andes, and these valleys were the probable routes of the Nephites and Lamanites in their journeys north and south. All the region south of the equator was called the Land of Nephi and all north, Zarahemla.

Lehi-Nephi was the capital city of the land of the Lamanites and was occupied by their kings after the Nephites deserted it. To them belonged the grassy plains of the pampas, the rich valleys of the southern Andes, the southern valleys leading to the Amazon and the less civilized Lamanites may have wandered naked in the dense jungles of the Amazon.

Zarahemla was the capital city of the Nephites from 200 B. C. to A. D. 30. It was in the land Zarahemla on the west banks of the Sidon, now the Magdalena. It was named after Zarahemla, the leader of the Mulekites when they were discovered by Mosiah I. With this as their capital city the Nephites probably used the great plains of the Llanos for their cattle ranges, and cultivated the fertile valleys leading to the Carribean. Later their civilization extended northward through the isthmus into Mexico and

North America. Some maintain that the chief part of the Nephite national existence took place, not in South America, but in Central America.

2. The Belt of Calms crosses South America, moving back and forth with the heat equator. This is a region where the air is highly heated and consequently the air from the frigid and temperate regions of north and south move toward the region coming from the northeast and the southeast in place of north and south because of the rotation of the earth. These are called the trade winds, and after crossing the warm waters of the Atlantic, and sucking up its moisture they meet at the Belt of Calms and there rise into the air. As they rise and cool, their moisture is condensed, producing the very heavy rains along the eastern slope of the Andes. As this belt moves north and south, the heavy rains follow it, and in this way are produced the dry and rainy seasons following each other. This is especially marked on the Llanas, producing the grassy plains, because trees would die in the dry season. If this was cultivated by the Nephites, irrigation was necessary. The air in rising to cross the Andes would lose its moisture on the east side, consequently irrigation was necessary in the Andes' valleys, and on their west slopes. The climate of South America is very favorable for agriculture, and this, coupled with its moisture, made the soil yield in rich abundance.

#### REVIEW—SUBSTITUTE FOR LESSON 24.

Students should be able to answer readily the following questions:

Who was Lehi? When and where did he live? Where is Jerusalem? How would you get there? How long would it take? What country is southwest from Jerusalem? What people lived there 600 B. C.? What was their political relation to the people in and around Jerusalem? Why was it one of the first countries to be settled by the human race? What desert is southeast from Jerusalem? Why is it a desert? What great and fertile valley is east of this desert? What great people lived there 600 B. C.? Who was then their king? What kind of a man was he? What was the political relation of this country to Jerusalem? What relation between Nebuchadnezzar and Zedekiah?

What did Lehi say about Jerusalem? Why? Did any other prophets say the same? Who were they? Was this prophecy ever fulfilled? When? By whom? How long did the siege last? What was



done to Jerusalem? To Zedekiah? To his sons? Did any of his sons escape? Which one? What was done with most of the higher class of people in Jerusalem? Why?

Teachers, ask your own questions in review of Lehi's journeyings to the promised land, and also ask questions that will cover the time up to Mosiah the Second's discovery of the people of Zarahemla. Then see if your students can answer the following questions:

Who was Mulek? When did he leave Jerusalem? Who was with him? Where did they go? Trace their journey as near as may be. Where did they land? Where were the Nephites at this time and what were they doing? How far apart were the Mulekites and the Nephites? Which way were the Nephites migrating? The Mulekites? Where did they meet? Under what conditions?

What person was found by the Mulekites who was neither a Nephite nor a Lamanite? Where did he come from? Who was Jared? When did he live? Where? Why did he and his followers leave? Where did they go? Trace probable journey? How long was this before Lehi left Jerusalem? What did these people do in Central and North America? Describe their cities and the extent of their civilization. Compare their civilization with that of Greece, Egypt and Babylon at the same time.

What records did the Nephites keep? Describe each and tell what each contained. Who were the writers of the smaller plates? Which were kings? Which prophets? Which were brothers? Who was the last writer of the smaller plates? What was done with them? Which of these writers lived and wrote in the Land of Nephi? Which in Zarahemla?

Who is the greatest Nephite you have read about? Why? (Two students could debate this question.) Discuss the great characters, both Nephite and Lamanite. Give reason.

This is by no means a complete review, but is suggestive of reviews that should be given often. If there is too much for one lesson, use these questions whenever you have time to spare.

## Bible Lessons for September.

[Lessons prepared by C. Ray Bradford.]

### Lesson 25. Samson.

1. Text: Judges 13-16.
2. Special Assignment: Chap. 13.
3. Aim: Result of disobedience.
4. Time: 1161 B. C.
5. Place: Palestine.

6. Pictures.

7. Topics: See Sunday School Outlines for September.

8. Notes:

Samson was the thirteenth judge.

Just as long as Samson obeyed the requirements of the Lord he was possessed of wonderful strength; as soon as he disobeyed, he met with disaster.

The 20 years of Samson's judgeship were contemporaneous with the last 20 years of Eli's administration.

### Lesson 26. Eli and Samuel.

1. Text: I Sam. 1-3.
2. Special Assignment: Chap. 1 or 3.
3. Aim: Value of prayer.
4. Time: 1171-1141 B. C.
5. Place: Palestine.
6. Pictures.
7. Topics: See Sunday School Outlines for September.
8. Notes:

Eli was the fourteenth judge. He lived at Shiloh, by the tabernacle of Jehovah. He was also high priest.

Samuel was the fourteenth judge.

"While Eli was high priest, it pleased God to raise up two champions for Israel whose characters form a contrast far more remarkable than any of the Plutarch's parallels. Alike in the announcement of their birth, in being devoted as Nazarites, and in being early clothed with the spirit of Jehovah, Samson and Samuel exhibit the two extremes of physical energy and moral power, with all the inherent weaknesses of the former, and the majestic strength of the latter. In Samson we see the utmost that human might can do, even as the instrument of divine will; in Samuel we behold the omnipotence of prayer. The great faults of the former seem almost inseparable from his physical temperament; the faultlessness of the latter is the fruit of a nature early disciplined into willing subjection to the laws of God."

### Lesson 27. Samuel as Judge.

1. Text: I Sam. 4-7.
2. Special Assignment: I Sam. 4:1-18.
3. Aim: Interference with Divine will brings disaster.
4. Time: 1137 B. C., Samuel called to be a prophet.

5. Place: Palestine.
6. Picture.
7. Topics:

## Chap. 4.

1. Israel smitten by Philistines at Ebenezer.
  - a. Loss—4,000 men.
2. Ark—brought from Shiloh—encouraged the Israelites and frightened the Philistines.
3. Philistines took courage—defeated Israel.
  - a. Ark captured and taken to Ashdod.
  - a. Dramatic death of Eli.

## Chap. 5.

4. a. Effect of Ark upon Dagon (idol of Philistines).

## Verse 6.

- b. "But the hand of the Lord was heavy upon them of Ashdod, and He destroyed them, and smote them with emerods (ulcers), even Ashdod and the coasts thereof."
- c. Ark moved from place to place with same result.
- d. Destruction was very great.
5. Ark returned to Israel.

## Chap. 6.

- a. Five golden emerods and five golden mice sent with the Ark as a trespass offering.

## Verse 9.

- b. "And see, if it goeth up by the way of his own coast,

Beth-shemesh, then he hath done us this great evil: but if not, then we shall know that it is not his hand that smote us; it was a chance that happened to us."

10. And the men did so; and took two milk kine, and tied them to the cart, and shut up their calves at home;

11. And they laid the ark of the Lord upon the cart, and the coffer with the mice of gold and the images of their emerods.

12. And the kine took the straight way to the way of Beth-shemesh and went along the highway, lowing as they went, and turned not aside to the right hand or to the left hand; and the lords of the Philistines (five in number) went after them to the border of Bethshemesh.

13. And they of Beth-shemesh were reaping their wheat harvest in the valley; and they lifted up their eyes and saw the ark, and rejoiced to see it.

14. And the cart came into the field of Joshua, a Beth-shemite, and stood there, where there was a great stone; and they clave the wood of the cart, and offered the kine a burnt offering unto the Lord.

This is certainly a choice bit of literary history. It contains a great lesson, but more than that, it paints a picture of rare beauty. Get the children to see vividly the two cows drawing the crude cart with the ark of the covenant placed upon it, going straight along the highway, lowing as they went, with the officers of state of the Philistines following at some distance.

Picture the rejoicing or the Bethshemites as the cows moved down into the wheat fields of the valley.

É'ben-ē'zer  
Ash-dōd

Bēth'-shēmēsh  
Manoah—Ma-nō'ah

No man has come to true greatness who has not felt, in some degree, that his life belongs to his race.—Phillips Brooks.

## First Intermediate Department.

*Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford.*

### SAMUEL, THE LAMANITE.

*From the Dictionary of the Book of Mormon.*

The condition of society in the days of Samuel was somewhat peculiar. (B. C. 6.) The Nephites and Lamanites had, so far as righteousness was concerned, to a great extent changed places. The former were puffed up with worldly pride, were full of vain boastings, envyings, strifes, malice, persecutions, murders and all manner of iniquities. They cast out, stoned and slew the servants of God, while they encouraged, exalted and rewarded the false teachers who flattered them in their vileness. They reveled in all the luxury that the fatness of the land brought forth; they were ostentatious in the use of gold and silver and precious things; but their hearts never turned in thankfulness to the great Giver of all those bounties. The majority of the Lamanites, on the contrary, walked circumspectly before God; they were full of faith and integrity, were zealous in the work of converting their fellows, and kept the commandments, statutes and judgments of the Lord according to the law of Moses.

Such was the condition of affairs when the Lamanite prophet, Samuel, appeared among the citizens of Zarahemla, and for many days preached repentance in their midst. Their eyes were blind and their ears were deaf, sin filled their souls, and in their anger they cast him out. But the work of his mission was not yet accomplished. As he was preparing to return to his own country, a holy angel visited him and proclaimed the voice of the Lord; that voice said that he should turn back and prophesy to the people of Zarahemla the things that should come into his heart.

He returned to the city, but was refused admission at its gates. The iniquitous dwellers therein had no desire to have their peace disturbed by the voice of Divine threatenings. But the prophet had the word of the Lord burning within him, and he could not be restrained. He mounted the walls of the city, and from this conspicuous vantage ground, with outstretched hands and loud voice, he proclaimed to the wicked the unwelcome tidings of their coming destruction. Many listened to his proclamation, some few were pricked in their hearts, repented of their evil deeds, and sought the prophet Nephi, that they might be baptized. Others were angry; they gathered up the stones in the roadway and hurled them at Samuel, they drew forth their bows and shot arrows at him, but to no effect, the protecting power of God was around him, and he could not be harmed. When some beheld how wonderfully the prophet was preserved, it was a testimony to them that God was with him, and they also sought Nephi, confessing their sins. But the great body of the populace grew more enraged at the want of success that attended their murderous efforts. They called upon their captains to seize and bind him. Following the wild satanic cry of the multitude, the officers attempted to take him, but he cast himself down and fled to his own country, where he began to preach and prophesy among his own people. And from that time the voice of Samuel was never again heard among the children of Nephi, but in later years, Jesus, Nephi, Mormon and others quoted his prophecies or referred to his testimony.

Nearly all the events, great and glorious, terrible and heart-rending, of which Samuel prophesied, were fulfilled before the inspired historians of the Book of Mormon sealed up its record. Prominent among these predic-



tions were the signs that should occur at the advent of our Savior; the two days and a night of continued light, and the appearance of a new star in the heavens, that should mark His birth at Bethlehem, even to the exact year when these things should take place; also the convulsions, the storms, the earthquakes that should attend His crucifixion, and the resurrection of many of the Saints that should follow His resurrection. He also foretold,

with great clearness and minuteness, that in subsequent years the Nephites should grow in iniquity, and because of their wickedness, their treasures, their tools, their swords, etc., should become slippery, and magic and its like should abound, and within four hundred years, the Nephite race should be destroyed. To the fulfillment of these prophecies, Nephi, Mormon and Moroni bear record.

## Primary Department.

*Chas. B. Felt, Chairman; Wm. A. Morton.*

### Lesson 23. David Chosen King.

#### Review.

1. Whom did we talk about in last Sunday's lesson?
2. What have you to say with respect to Jonathan?
3. How do you think he got his strength and courage?
4. What was the attitude of the Philistines toward the Hebrews?
5. What did Jonathan decide to do, on one occasion, in behalf of his people?
6. What was the result of the battle?
7. In what way did the Lord assist the Israelites?
8. Why did He not take the part of the Philistines?
9. What does this lesson teach us?

Because he failed to keep His commandments, the Lord decided to release Saul from being king over Israel. No matter how great a man may be, nor important the position he may hold, if he does not do right he will not have the approval of God. On the other hand, no matter how humble a man's lot may be, if he does right and keeps the commandments of God, the Lord will honor him.

Now, the eyes of the Lord had been upon a young man in Israel. He had watched him from his childhood, and He was well pleased with his godly life. That young man the Lord decided to make king over Israel in place of Saul.

There lived in the town of Bethlehem at that time a man named Jesse. He had several sons. They were fine, strong, healthy, good-looking fellows. They were also good young men: but there was one who seemed to be more highly favored of the Lord than the rest.

One day the Lord told the Prophet Samuel that He desired him to go to Bethlehem and anoint one of the sons of Jesse king over Israel. That frightened Samuel. He told the Lord that if Saul heard what he was going to do, he would have him put to death. But the Lord knew how to protect His servant. He told Samuel to take a heifer with him, and to tell the people he was going to offer sacrifice to the Lord.

When Samuel arrived in Bethlehem he was met by the Elders of the people, who asked him for what purpose he had come. He said: "To offer sacrifice." He told them to tell all the people to get ready, and to join him on a certain day. He also sent word to Jesse to come to the sacrifice and to bring his sons with him.

When Jesse came to Samuel, the prophet told him that the Lord had sent him to anoint one of his sons king over Israel, for Saul had been rejected because of his disobedience to the commandments of God. Jesse called the tallest and the finest-looking of all his sons and presented him to Samuel.

When the prophet saw him he said, "Surely the Lord's anointed is before him."

Just then the Lord spoke to Samuel and said, "Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart."

One by one the seven sons of Jesse who were present passed in front of Samuel. As each of them came forward the Lord said, "I have not chosen him." Then Samuel said to Jesse, "Are these all the sons you have?" "No," answered Jesse; I have another, the youngest. He is out tending the sheep." The prophet told Jesse to send for him. The name of Jesse's youngest son was David. He was a beautiful young fellow, and possessed of great strength and courage. When David came to Samuel, to the surprise of all, the Lord said to His prophet, "Arise, anoint him: for this is he." So that day David was anointed to become king over Israel.

Saul got into a very bad condition. The Spirit of the Lord had departed from him, and an evil spirit had taken possession of him. While he had the Spirit of the Lord he was very happy; but when he got possessed of the evil spirit he became miserable. One day one of his servants told him he knew he could get rid of the evil spirit. Saul asked him how that could be accomplished. The servant said by getting a man who could play well on a musical instrument. He knew one, a son of Jesse, whom he had often heard play on a harp while out in the fields tending his father's sheep. That young man was David. So Saul sent for David. He did not know at that time that David had been chosen to be king in his stead. David came to Saul. He sat down before the king and played such heavenly music on his harp that the evil spirit departed from Saul, and he had peace for a time.

## Lesson 24. David and Goliath.

### Review.

1. Why was Saul rejected by the Lord as king over Israel?
2. What lesson can we learn from Saul's rejection?
3. To whom was Samuel sent?
4. In what town did Jesse reside?
5. What do you know concerning Bethlehem?
6. What did the Lord say when Jesse's first son passed in front of Samuel?
7. What was the name of the son who was chosen king? Why was David chosen?
8. What was the cause of Saul's unhappiness?
9. How do we receive the Holy Spirit? What must we do to retain it?
10. By what means was the evil spirit cast out of Saul?
11. What means has the Lord provided in our day for the casting out of evil spirits? (Relate the first miracle performed in the Church in this dispensation. Tell the reason why Newel Knight became possessed of an evil spirit, and explain the manner in which the evil spirit was cast out.)

You were told in a previous lesson a little concerning the Philistines. They had a great dislike for the children of Israel, and had made war upon them a number of times. One day, news was brought to Saul that the Philistines were preparing to attack his people. Saul gathered the armies of Israel together and took them up to the top of a mountain. The armies of the Philistines were camped on a mountain opposite.

In the ranks of the Philistines there was a giant. His name was Goliath. He was ten and a half feet high. He wore on his head a helmet of brass; and he was dressed in a suit of armor. He came down from the camp of the Philistines, and standing in the valley between the two mountains, challenged any of the Israelites to come out and fight him. "Choose," said he, "any man you like; let him come down and fight me. If he kills me, then the Philistines shall be your servants; but if I kill him, then ye shall become servants to the Philistines." Day after

day for forty days the giant went out and gave this challenge to Israel; but there was no one among them who had the courage to accept it.

In last Sunday's lesson you were told of a man named Jesse, whose son, David, had been anointed to become king in Israel. Three of Jesse's sons



DAVID RESCUES THE LAMB.



were in the ranks of the Israelites on the top of the mountain. One day, David was sent by his father with provisions to his brethren. While David was talking with his brothers, Goliath came down into the valley, as he had often done before, and challenged any man among the Israelites to come out and fight him.

Imagine the surprise of the Israelites when David declared that he had not the least fear of the giant, and that he would accept his challenge and go out and fight him. Saul was in charge of the Israelitish army, and when he heard that David had volunteered to fight the giant, he sent for him. Saul told David that it would be impossible for him to stand up against Goliath, who was such a great warrior that all Israel were afraid of him.

"Well," said David, "I am not afraid of him. In the strength of the Lord I will go out to meet him, and I am sure He will give me the victory." David told Saul that one day, while he was tending his father's sheep, a lion and a bear came down from the mountains; they each seized a lamb and was making off with it, when he pursued them, took the lambs from them, and slew them.

The great faith and courage exhibited by David won the admiration of Saul. Seeing that David was determined to fight the giant, Saul clothed him in his own suit of armor. But David was not used to such a thing, so he took it off and laid it aside.

Armed with a sling and five smooth stones which he had taken out of a brook, he went forth to meet the mighty Philistines, who for more than forty days had defied all Israel. When Goliath saw David coming towards him, he became very angry. "Am I a dog," said he, "that thou comest to me with staves? Come to me, and I will give thy flesh to the fowls of the air and to the beasts of the field."

Then David said to the Philistine, "Thou comest to me with a sword, and with a spear, and with a shield: but I

come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee. And all this assembly shall know that the Lord saveth not with sword and spear: for the battle is the Lord's, and He will give you into our hands."

Putting a stone in his sling, David went forward to meet the giant. When he got a certain distance from him, he cast a stone at him. The stone struck the giant in the forehead and he fell to the earth. David ran forward, and seizing Goliath's sword, cut off his head.

Great fear took possession of the Philistines when they saw their hero slain, and they began to run down the mountain. The armies of the Israelites pursued and defeated them.

David was escorted to the tent of Saul. The king praised him for the great deed he had done, and took him to live with him in his beautiful palace.

#### LESSON 25. DAVID AND SAUL.

##### Review.

1. Who were the people that often made war upon the Israelites?
2. Who was in charge of the armies of Israel?
3. What was the name of the giant who defied the Israelites? Give a description of him.
4. Why would none of the men of Israel volunteer to fight the giant? What was the cause of their fear?
5. What did David say when he heard Goliath's challenge? Why was he not afraid of the giant?
6. What experience had David had which gave him such faith and courage?
7. Why did David lay aside Saul's armor?
8. With what weapons did David arm himself when he went out to meet the giant? On what did he rely beside his sling and stones?
9. What boast did the giant make when he saw David coming out to meet him?
10. What answer did David make to his threat?
11. Tell the way in which David slew the giant.

12. What effect did the killing of Goliath have upon the Philistines?

13. What honor did Saul confer upon David?

14. The lesson we can learn from this story is—?

The killing of the giant did not have the effect upon David that it would have had upon many men—it did not make him consider himself a great man, nor cause him to boast of his great courage and skill. He realized that his help had come from the Lord, and to Him he gave the credit for the great deed he had done. Here is a very good lesson for us—to ever remember to give thanks to God for the blessings we receive from Him.

King Saul had a great many servants, but there was not one among them that he thought as much of as he did of David. There was a reason for that, and the reason was that David did his work better than any of the others. David put his heart into his work. Every duty he performed he performed thoroughly. Saul was so well pleased with David that in the course of time he made him an officer over the men of war.

Even that great honor did not change David in the least. He did not go about with a high head and a stiff neck, and exercise unrighteous dominion over the soldiers. No, he treated them kindly, and by so doing won their love and esteem.

You remember, that in the last battle between the Israelites and the Philistines the latter got defeated. That made the Philistines feel very angry. They made up their minds that they would "try again." So they gathered their armies together and marched once more against the hosts of Israel. Saul and David were in command of the armies of Israel. Again the Philistines were defeated.

As Saul and David were returning from the battle, the women of Israel went out to meet them. On meeting the conquerors they set up a shout, "Saul hath slain his thousands, and David his ten thousands!"

What a great amount of harm a few thoughtless words can accomplish! The words spoken by the women of Israel caused a terrible feeling of jealousy to arise in the breast of Saul against David. In a fit of anger Saul exclaimed, "They have ascribed unto David ten thousands and to me they have ascribed but thousands: and what can he have more but the kingdom?" I am sure David felt sorry at the words which the women had spoken. It was, however, impossible to recall them.

"Boys flying kites haul in their white-winged birds,  
You can't do that way when you're flying words;  
Thoughts, unexpressed, may sometimes fall back dead,  
But God Himself can't kill them when they're said."

That day Saul permitted jealousy to destroy the love which he had in his heart for David. But by so doing Saul hurt himself much more than he hurt David. The person who injures another injures himself more. The Spirit of the Lord will not dwell in a person who is full of jealousy and anger. Therefore, Saul forfeited his right to the companionship of that Spirit.

Then an evil spirit entered into him. One of the servants went and told David of the terrible condition which his master was in, and asked him if he would come and play on the harp for Saul, as he had done on other occasions. David answered that he would be pleased to go. So, taking his instrument, he repaired to the chamber in which Saul was.

He found the king in a terrible condition. David played as skillfully as he had done before, but the evil spirit refused to leave Saul. The more a person gives way to the influences of the evil one the harder it is for him to resist him. While David was playing, Saul, in a fit of anger, grasped a short spear and threw it at him. But the Lord was with David, and his life was preserved.

## Lesson 26. The Friendship of David and Jonathan.

### Review.

1. What lesson did you learn from the story of David and Goliath?
2. What honor did Saul confer upon David, and why was he so honored?
3. How did he act after his promotion? Show that that was the best way for him to act.
4. What happened when Saul and David were returning from the battle with the Philistines?
5. Was it proper for the women of Israel to speak as they did? Why?
6. What effect did their words have upon Saul?
7. Show the effects of Saul's jealousy and anger upon himself.
8. Why did the playing of David not have the same effect upon Saul that it had on a former occasion?
9. What can we learn from his lesson?

I read a little story a short time ago which illustrated true friendship. About one hundred children from the slums of New York were taken one day on an excursion into the country. One of the attendants noticed that a little girl named Rosie was walking rather clumsily on the way back. Many of the girls were making fun of her. The attendant looked down at Rosie's feet and saw that she was wearing a pair of shoes which were far too large for her. She wondered at that, for she had seen Rosie wearing a pair of neat, new shoes that morning. She asked the girl about it.

"Well," said Rosie, "you see, the shoes ain't mine. They're Katie's. I know they're awful big, but her mamma ain't had any work lately, so she couldn't buy her a new pair. She just gave her own shoes to Katie."

"Katie felt awful bad about it, and cried all the way to the station. The girls all laughed at her. I just lent her my new ones and took hers."

"You see, teacher," said Rosie, raising her eyes to the attendant's face, "Katie's my friend."

Now, children, that is what our lesson is about this morning—true friendship. Such was the friendship which

existed between David and Jonathan. Jonathan was Saul's eldest son. He met David in his father's palace after the latter had returned from his battle with Goliath. As soon as Jonathan saw David he loved him. They made a covenant that they would always be true friends to each other. Jonathan gave David as a token of friendship, the robe that was upon him, his sword, his bow and his girdle.

It was not long till Jonathan had an opportunity of showing his friendship for David. It would seem that it was impossible for Saul to overcome the jealous feeling which he had suffered to arise in his heart against David. So strong did that feeling of jealousy become that it led Saul to declare that he would take David's life. He made known his intention to his son Jonathan. It was a good thing for David that he had formed a strong friendship with Jonathan. Had he not have done so, he would, in all probability, have been a dead man the next day.

On hearing his father's threat, Jonathan made up his mind that he would do all in his power to save the life of his friend. He straightway went to David and told him to go out and hide himself in a field till the morning.

The next morning Jonathan took his father out into the field. There he told him of all the great things which David had done for his people—of his battle with the giant, of his battles with the Philistines, and of the faithful services he had rendered the king.

As Saul listened to Jonathan's defense of David, the spirit of repentance came upon him, and he declared that he would not harm David. On hearing that, Jonathan called to David to come forth from his hiding place. He did so, and Saul was reconciled to David.

Soon after that the Philistines declared war again against the Israelites. David went out, as before, to lead the Israelitish army, and, through the help of the Lord, gained another victory for his people. David's success again aroused Saul's jealousy, and he made



another attempt to take David's life. David succeeded, however, in making his escape.

Some time later he met Jonathan and told him of the second attempt which his father had made upon his life. Jonathan was sorely grieved when he heard the news, for he loved David dearly. David reminded Jonathan that his father would give a feast the next day, which would continue for three days, and that he was expected to dine with the king.

"I am afraid," said David, "that if I go your father will seek my life. Now," continued David, "you go to the feast and find out how your father feels towards me, but I will not go. If he asks the reason why I am not present say that you gave me permission to go to Bethlehem, to offer sacrifice with my people there. If your father says that that is all right, you may know that he did not wish to harm me; but if he gets angry about it, you may know that he had made up his mind to kill me.

Jonathan went out into a field with David, and there he made a covenant with him that he would be true to him always, and that he would protect him from his father. He told David to hide in the field the third day, and that he would come out into the field with

a lad, and shoot three arrows towards him. Then he would tell the boy to go and gather the arrows. If he said to the boy, "the arrows are on this side of thee," David would know that Saul was not seeking his life; but if Jonathan said to the lad, "The arrows are beyond thee," then David would know that his life was in danger, and could make his escape.

The second day of the feast, Saul enquired after David's absence, Jonathan answered that he had given him permission to go to Bethlehem, to visit and offer sacrifice with his people. On hearing that, Saul became very angry, and reproved Jonathan most severely.

Then Jonathan knew that his father was desirous of putting David to death. The next morning, according to his promise, Jonathan took a lad out into the field in which David was hiding, and shot three arrows. As the lad was running for them, Jonathan called out, "The arrows are beyond thee." By that sign David knew that his life was in danger, so he arose from his hiding place and came and embraced Jonathan. David and Jonathan wept, and kissed each other, and after renewing their **promise of friendship** David went his way and Jonathan returned to the city.

## Kindergarten Department.

*Robert Lindsay McGhie, Chairman.*

### OUTLINES FOR SEPTEMBER.

1—Review or Children's Day.

2—Joseph Sold into Egypt. Text: Genesis 37.

Aim: A forgiving spirit is characteristic of a Godly life.

3—Joseph and his Brothers in Egypt. Text: Genesis 39:1-7; 41:38-45 and 53-57; 42.

Aim: The Same.

4—Joseph makes himself known. Text: Genesis 44; 45; 46:1-7; and 47.

Aim: The Same.

## OUTLINE FOR OCTOBER.

## 1—Picture Day.

Aim: A forgiving spirit is characteristic of a Godly life.

## 2—Elijah Fed by the Ravens. Text: I Kings 17:1-8.

Aim: The Lord blesses and provides for those who serve Him.

## 3—Elisha and the Woman of Shunam. Text: II Kings 4:8-17.

Aim: The Same.

## 4—The Miraculous Draught of Fishes. Text: Luke 5:1-12.

Aim: The Same.

[The following work is prepared through the kindness of Sisters Mary Sorenson and Inez Maughan, supervisors of Cache Stake. Suggestions are made concerning the work of the month as a whole, covering songs and nature work. Only one lesson is given in detail, the other two being given in outline for the teachers themselves to develop. No correlated stories are given as the classes in Cache Stake are devoting more time to the Biblical stories.]

## WORK FOR SEPTEMBER.

## NATURE WORK.

*Fruits.*

The apple to be studied in particular. Have fruits for comparison, a pear, a plum, a peach, grapes, etc. Use branch bearing both fruit and leaves to illustrate. Colored picture of apple blossom. Let children name fruits as you hold them up. Distinguish fruits by color, touch, smell, taste. Introduce the sense training game. (Though your little eyes are blinded, etc.) Where did the fruits come from? What helped the tree to make its apples? (The earth and air, the sunshine and the rain.) Of what use are fruits? Speak of the gathering, packing, canning, preserving, drying and storing away of fruits for winter. Talk about the structure of the apple, the skin, pulp, seeds, seed boxes, stem, etc.

The following stories may be correlated: "The Sleeping Apple," or "Applesseed John" from "In the Child's World," by Emile Poulsson.

## FIRST SUNDAY.—REVIEW OR CHILDREN'S DAY.

Show pictures used during the month of August. Let the children

tell the story. Teacher help when necessary. If pictures could not be obtained for all the lessons, the teacher might cut free-hand and mount the cuttings to illustrate the lessons, or use construction work. It may be necessary to re-tell one of the stories. This may be done allowing the children to fill in as the teacher outlines the story.

## SECOND SUNDAY—JOSEPH SOLD INTO EGYPT.

Aim: A forgiving spirit is characteristic of a Godly life.

*Points in the lesson.*

1. Son of Jacob.
2. Hated by his brothers.
3. Joseph's dreams.
4. Cast into a pit.
5. Sold and taken to Egypt.

Many, many years ago a man by the name of Jacob lived in a beautiful, green valley. Because the land was lower than all the other land around they called this beautiful valley the Land of Canaan. All around, as far as any one could see, trees were waving in the breeze and fields of grain made every one happy because the broad fields meant that Jacob, his

family, and all their neighbors would have plenty to eat during the following year. On the hillsides large flocks of sheep nibbled the grass and herds of cows were tended by the boys of the village.

Jacob had twelve sons. Jacob had one son named Joseph, whom he loved very much because he was always kind, gentle, and good. To show Joseph how much he loved him, Jacob gave him a coat of many beautiful colors. When Joseph's brothers saw the coat they were angry because they didn't like Joseph to have anything better than they had themselves, and they were very unkind to him.

One night, Joseph dreamed a dream. The next morning he told his brothers that he dreamed they were all out binding sheaves (show picture, explain) in the field, and his sheaf stood up straight and their sheaves bowed down to it. This made the brothers very angry (explain why), and they hated Joseph more. Joseph told them of another dream he had had. He dreamed he saw the sun, the moon, and eleven stars bow down to him. When his brothers heard this dream

they were very angry and would listen no more, but went to watch their father's flocks.

When the brothers had been gone for a long time, Jacob sent Joseph to see how they were and what they were doing. Joseph was glad to go to the pasture and went along whistling and singing. Long before he came to his brothers, they saw him walking along the hillside. They thought of Joseph's dreams, and said to each other, "Oh, here comes the dreamer! Let us kill him." But Reuben, one of the brothers, said, "Let us not kill him, but put him into this large pit (describe), instead." When Joseph came up to them they took off his beautiful coat and put him into the empty pit.

When they were eating their dinner, they looked up and saw a company of men riding on camels (show cutting) coming toward them. One of the brothers said, "Let us sell Joseph to these men." It was a company of Ishmaelites on their way to Egypt. They took Joseph from the pit and sold him for twenty pieces of silver, and he was taken to Egypt.





Now, the brothers dipped Joseph's coat in blood and took it to their father who cried and cried because he thought some wild animal had killed his little boy.



When the Ishmaelites came to Egypt they sold Joseph to a man called Potiphar, who worked for the king.

THIRD SUNDAY.—JOSEPH AND HIS BROTHERS IN EGYPT.

Aim: The same.

*Lesson Development.*

1. Pharaoh's Dreams.
  - a. What they were.
  - b. Joseph made ruler.
  - c. Joseph stores corn.
2. The Famine.
  - a. Jacob sends his sons to Egypt to buy corn.
  - b. Benjamin remains at home.
  - c. Arrival in Egypt.
  - d. Joseph's brothers bow down to him.
  - e. Joseph knows his brothers but they do not recognize him.
  - h. Simeon kept in prison until return of his brothers.

f. Joseph accuses them of being spies.

g. They mention Benjamin and Joseph sends for him.

3. Joseph orders their sacks to be filled and money to be returned.

- a. Brothers start on homeward journey.
- b. Money found in sacks.
- c. The arrival home.

FOURTH SUNDAY.—JOSEPH MAKES HIMSELF KNOWN.

Aim: The same.

*Lesson Development.*

1. Preparation for, and the second journey to Egypt to buy corn.
2. Joseph receives his brethren.
  - a. Sacks filled with corn.
  - b. Cup placed in Benjamin's sack.
  - c. Cup found and brother's return to Joseph.
  - d. Joseph makes himself known.
3. Pharaoh sends for Joseph's father.
  - a. The removal to Egypt.



## Little Brown Bat.

(*Myotis longicrus*.)

By Claude T. Barnes.

M. S. P. R. ; M. E. S. W. ; M. A. O. U.

"The sun is set, the swallows are asleep;  
The bats are flitting fast in the gray air;  
The slow soft toads out of damp corners  
creep;  
And evening's breath, wandering here  
and there  
Over the quivering surface of the  
stream,  
Wakes not one ripple from its silent  
dream."

—Shelley.

It is one of the paradoxes of nature; that man, its master work, is excelled in all his senses by the combined capabilities of creatures lower in the animal kingdom: the antelope can see farther and run swifter; the wolf can smell better, and the fly see closer; hundreds of animals have a keener sense of taste, and finally the bat, like dozens more, has a more highly developed sense of touch and hearing. Man triumphs only by his reason—the power to look ahead and prepare for the future by the collective experiences of the race in the past.

In August when

"Fades the glimmering landscape on the  
sight,  
And all the air a solemn stillness holds."

we encounter the Little Brown\* or

\*Other names—French Canadian: "Le Chauve-souris brunette;" Cree: "Pee-kwa-nah-djee" (all bats); Ojib: "Ah-pe-kwa-nah-djee" (all bats).

Blunt-nosed Bat in all his glory of fluttering flight. In nearly all of North America excepting the tropics and polar regions this little mouse-bird mammal is a common sight in summer time.†

Though its body is only 3 to 3½ inches long, the wing spread of this short eared bat is from 9 to 10 inches. In color it is a dull brown, paler below; and there is some evidence that in the breeding season the under surface of the male becomes a bright yellow.

They who have visited the Mammoth Cave in Kentucky recall the swarms of bats, the Little Brown in its natural home. It is customary for bats of this variety to congregate in some favorite place of this kind, keeping each other warm; and thus they are to a certain extent gregarious and sociable.

In flight they are easily distinguished by their small size, early evening appearance and erratic course; no bird except the chimney swift can be mistaken for them and even the flight of the swift is more regular.

†*Myotis lucifugus*—all of U. S. and Canada east of Rocky Mountains. *Myotis longicrus*—Utah and U. S. west of Rocky Mountains. All *Myotis* have slender bodies, hairy faces, long tails, and naked wings.

The voice of a bat is an exceedingly fine squeak more attenuated even than that of a mouse. When captured, a bat will utter a volley of these spueaks together with a fizzing sound; and, if a group be disturbed, they chirr and squeak in chorus. Some people of good hearing cannot hear a bat's squeak; and in Sussex there is an odd superstition that all persons over forty are thus deficient.\*

"The human ear is limited in its range of hearing musical sounds. If the vibrations number less than 16 a second we are conscious only of the separate shocks. If they exceed 38,000 a second, the consciousness of sound ceases altogether.

"While endeavoring to estimate the pitch of certain sharp sounds, Dr. Wollaston remarked in a friend a total insensibility to the sound of a small pipe organ, which, in respect to acuteness, was far within the ordinary limits of hearing. The sense of hearing of this person terminated at a note 4 octaves above the middle E of the pianoforte. The squeak of the Bat, the sound of a cricket, even the chirrup of the common house sparrow—are unheard by some people who for lower sounds possess a sensitive ear. A difference of a single note is sometimes sufficient to produce the change from sound to silence."

Thin and delicate though the voice of a bat is, it probably has several variations and becomes even a song during the season of love. But how shall we ever know with our obtuse ears?

Science needs information on the mating habits of bats. From the unusual excitement manifest for a day or so in late August or early September, it is thought that the mating occurs then, yet it is certain that the young are born in June and a period of 10 months gestation is exceptionally long.

The young, usually two though sometimes one and more, rarely three, are blind when born, yet they manage to find their mothers teats and cling by their mouths to them for thirteen days, taking aerial flights beneath her with every feeling of security. In five days their eyes open, and on the fourteenth day, or thereabout, the mother leaves them at home hanging contentedly in some dark nook.

When about 50 days old the little ones begin to eat cockroaches or similar food, and at two months, when they are weaned, each will easily consume from 37 to 40 of these obnoxious insects in a single night. No nest is ever made; the mother keeps hanging the little ones up until they are three months old, when they fly and forage for themselves. Throughout it all the father is unconcerned about the welfare of his progeny.

Two scientists\* once made observations on the number of bats in a certain retreat only to find to their amazement that the number of visitants was greatly augmented on Sunday evenings. The investigators could give no explanation though it is probable that three meetings in one day in a nearby church was too much for the bats' sacrilegious slumbers.

A bat's sense of touch is marvelous, as shown by the following from Godman:†

"In 1793, Spallanzani put out the eyes of a Bat, and observed that it appeared to fly with as much ease as before, and without striking against objects in its way, following the curve of a ceiling, and avoiding with accuracy everything against which it was expected to strike. Not only were blinded Bats capable of avoiding such objects as parts of buildings, but they shunned with equal address the most delicate obstacles, even silken threads

\*Mam. G. B. & I., Vol. 1, 1904, p. 54.

A word from Tyndall‡ on this novel

\*Stone and Cram, *Am. Animals*, 1902, p. 199.

‡*Am. Nat. Hist.*, 1, 1826, p. 57.

†"Sound," p. 81.

subject is most opportune:



stretched in a manner as to leave just space enough for them to pass with their wings expanded. When these threads were placed closer together, the Bats contracted their wings in order to pass between them without touching."

Dr. Schobl\* put adhesive plaster on Bats' eyes and verified the same experiments, keeping them in such condition for a year in his room without their showing any ill effects.

A Bat's body is covered with sensitive hairs but beyond this fact science cannot explain its capability of dodging objects several inches away which it cannot see. Long experience in dark places has developed the sense of touch beyond any known parallel.

The flight of a bat is silent; though it dash within a foot of one's head no swish can be heard. I have observed birds closely and have concluded that the sound of their flight is caused by the apertures between their primaries or large quill feathers; a bat's wing, on the contrary, is a continuous piece of elastic skin with no perforations. Probably the slow, easy going owl is the only bird that can approach the perfection of a bat's flight. The speed is, however, only about 20 miles an hour.

Bats are exclusively insectivorous; they are incessantly catching on the wing or plucking from flowers and twigs the tiny enemies of man. Hence they should be protected, not destroyed. In securing its prey, a Bat uses its interfemoral pouch until the

little insect is securely grappled. Twice a day it takes copious draughts of water just before sunrise and after sunset.

Like cats, Bats lick themselves all over sometimes covering their heads entirely in the blankets of their wings to facilitate the making of their commendable toilet.

When ready for sleep they alight by the little arm hooks on their wings, heads up, secure their feet, turn letting their heads hang low, shiver for a moment and then slumber.

A peculiar characteristic of Bats is their partial immunity to poison. A full drop of prussic acid was once placed upon one's tongue; it was sometime before it died, and long before the fleas and parasites dropped off poisoned by its blood.

Bats are migratory, and yet to a certain extent they hibernate. During late autumn individuals will appear on warm days, hang up during a cold period and then reappear, always, however, working in a general plan of migration as they never torpify all winter.

Bats have few enemies by day and fewer still at night. Their remains have been found in owl's stomachs but it is a fair conclusion that they were captured in seclusion not flight. Fur lice (*Acari*) are their worst enemies as these pests flourish in the warm retreats of these otherwise free little creatures.

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\**Am. Naturalist*, May, 1871.

"We know the difficulties which surround the giving of religious instruction in schools supported by the state. It is all the more important that whatever we can do should be done to provide for boys and girls in their early and impressionable years, a knowledge of those fundamental truths on which their principles of moral conduct may be based, and which should be the inspiration of their lives. And they should learn these truths and precepts specially from the words of our Lord himself in the Gospels."—James Bryce.

## For Fathers and Mothers.

Be cheerful, no matter what reverses obstruct your pathway, nor what plagues follow you in your trail to annoy you. Ask yourself what is to be gained by looking or feeling sad when troubles throng around you, or how your condition is to be alleviated by abandoning yourself to despondency. If you are a young man Nature designed you to "be of good cheer;" and should you find your road to fortune, fame or respectability, or any other boon to which your young heart aspires, a little thorny, consider it all for the best, and that these impediments are only thrown in your way to induce greater efforts and more patient endurance on your part. If you are of the softer, fairer portion of humanity, be cheerful; though we know full well that most affections are sweet to you when compared with disappointment and neglect, yet let hope banish despair and ill forebodings. Be cheerful; do not brood over fond hopes unrealized, until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not the traveling monument of despair and melancholy.—Sir Arthur Helps.

### Be Strong!

Be strong!  
We are not here to play—to dream, to drift.  
We have hard work to do and loads to lift.  
Shun not the struggle—face it; 'tis God's gift.

Be strong!  
It matters not how deep intrenched the wrong,  
How hard the battle goes, the day how long;  
Faint not—fight on! Tomorrow comes the song.

—Maltbie D. Babcock.

You will find, as you look back upon your life, that the moments that stand out—the moments when you have real-

ly lived are the moments when you have done things in a spirit of love. As memory scans the past, above and beyond all the transitory pleasures of life there leap forward those supreme hours when you have been enabled to do unnoticed kindnesses to those round about you, things too trifling to speak about, but which you feel have entered into your eternal life.—Henry Drummond.

Courage is a virtue that the young cannot spare; to lose it is to grow old before the time; it is better to make a thousand mistakes and suffer a thousand reverses than run away from battle.—Henry van Dyke.

### To Lift or to Lean.

There are two kinds of people on earth today,  
Just two kinds of people, no more, I say.  
Not the saint and the sinner, for 'tis well understood.  
The good are half bad and the bad are half good;  
Not the rich and the poor, for to count a man's wealth  
You must first know the state of his conscience and health:  
Not the humble and proud, for in life's little span  
Who puts on vain airs is not counted a man;  
Not the happy and sad, for the swift-flying years  
Bring each man his laughter and each man his tears.  
No! the two kinds of people on earth that I mean  
Are the people who lift and the people who lean.  
Where'er you go you will find the world's masses  
Are always divided in just these two classes;  
And, oddly enough, you find, too, I ween,  
There is only one lifter to twenty who lean.  
In what class are you? Are you easing the load  
Of overtaxed lifters who toil down the road?  
Or are you a leaner, who lets others bear  
Your portion of labor and worry and care?  
—Ella Wheeler Wilcox.

A cheerful mind is not only disposed to be affable and obliging, but raises the same good humor in those who come within its influence. A man finds himself pleased, he does not know why, with the cheerfulness of his companion. It is like a sudden sunshine that awakens a secret delight in the mind, without her attending to it. The heart rejoices of its own accord, and naturally flows out into friendship and benevolence toward the person who has so kindly an effect upon it.—Addison.

### Let Us Smile.

There is no room for sadness when we  
see a cheery smile;  
It always has the same good look—it's  
never out of style.  
It nerves us on to try again when failure  
makes us blue;  
The dimples of encouragement are good  
for me and you.  
It pays a higher interest, for it is merely  
lent—  
It's worth a million dollars, and doesn't  
cost a cent.

### COURTESY IN MARRIED LIFE.

"It seems to me," said the cynic, "that love is not so much needed in the ordinary marriage as downright ordinary politeness."

During his courting days a man is a perfect Sir Walter Raleigh, spreading his coat for every imaginary mud puddle, but this veneer soon drops off from him in great patches.

It is the wife's province to prevent this from happening from the very start.

Little things like neglecting to pull out a chair when the wife sits down to table should not be overlooked for one instant.

Very often in marriage too great an atmosphere of informality takes the place of the customary politeness between man and woman, and bitter words are exchanged, rude things are said, and a general atmosphere absolutely foreign to good breeding is the result.

If a woman has a proper regard for her own dignity she will effectually prevent such a thing from happening, and in matrimony more than anything else an ounce of remedy is worth a pound of cure.

Perhaps the wife herself has laid herself open to disrespectful treatment by wearing shabby, ill-kept clothes around the house, by looking badly groomed and not having enough dignity or respect for herself.

Wives, take heed. You make your husband's manners what you will according to the liberties you allow them and your own way of caring for yourself, your own manners and your own appearance.

### Let Each Man Learn to Know Himself.

Let each man learn to know himself;  
To gain that knowledge, let him labor,  
Improve those failings in himself  
Which he condemned so in his neighbor.  
How lenient our own faults we view  
And conscience' voice adeptly smother;  
But oh! how harshly we review  
The self-same errors in another.

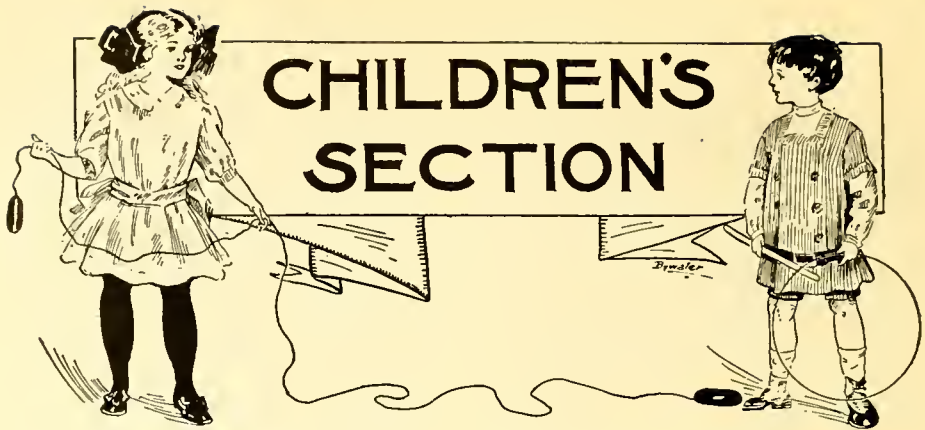
And if you meet an erring one  
Whose deeds are blamable and thoughtless,  
Consider, ere you cast the stone,  
If you yourself be pure and faultless.  
Oh! list to that small voice within,  
Whose whisperings oft make men confounded,  
And trumpet not another's sin;  
You'd blush deep if your own were  
sounded.

And in self-judgment, if you find  
Your deeds to others are superior,  
To you has Providence been kind,  
As you should be to those inferior;  
Example sheds a genial ray  
Of light, which men are apt to borrow;  
So first, improve yourself today  
And then improve your friends tomorrow.

### Benjamin Franklin's Rule.

My rule is to go straight forward in doing what appears to be right, leaving the consequences to Providence.—Benjamin Franklin.





### The Content Story.

Once upon a time, very, very early in the morning, a little boy started away from home, and down a long road to look for something. He was not quite sure just what it was that he wanted, but he was tired of his tin soldiers, and his little red drum, and his hobby horse, and his tent in the back yard, and the silver bowl that he ate his bread and milk from. He wanted something much nicer and quite different from these, so he made up his mind that he would hunt, and hunt, until he found it—the Nicest Thing in the whole, big world.

The sun was up, and the world was opening her eyes as the little boy started away. The flowers leaned over the edge of the road to smile at him as he passed, and a tiny brown sparrow who sat on the edge of a wide stone wall sang—"Sweet—sweet-et," to him.

"What is sweet?" asked the little Boy. "Have you got it? What is the Nicest Thing you know of? Will you give it to me?"

The brown sparrow fluttered down to a low bush, and hung, singing, over an empty dusty little brown nest.

"Sweet—sweet-et," she sang. "Here it is!"

The little boy peered into the nest.

"Why, I don't see anything very wonderful in that," he said. "Maybe it's *your* Nicest Thing, but it couldn't ever be mine," and he hurried along

the road with the little brown sparrow's song growing farther and farther away.

But before he had gone very far he saw a big pink rose hanging over the road, and it smelled so sweet that he sat down for a moment beneath it and looked up into its pink petals.

"You're a very pretty rose," said the little Boy. "Maybe, *you* know, perhaps you can tell me what is the Nicest Thing in the whole world."

"Yes, it is a bee who is coming now," breathed the rose as it turned in the breeze toward a far away meadow. "He will lie deep down in my heart and drink my honey. I shall blow away when winter comes, not one of my petals will remain, but he will keep my sweetness. That is the Nicest Thing I know—to be loved by a bee."

And just then a great, yellow, buzzing bee came flying down the road, and the little Boy jumped up and ran farther on.

"That isn't a Nice Thing at all," he said. "I don't want a bee. It would certainly sting me."

Then he walked and walked, until he came to a rabbit with long, soft ears and two merry pink eyes, sitting at the edge of the road.

"Do you know, Bunny?" asked the little Boy, "what is the Nicest Thing in the world? Will you find it, and bring it to me?"

The rabbit cocked his long ears and hopped away to the fine little house he

had made for himself at the foot of a hollow tree. Then he hopped back with a turnip in his mouth and he dropped it at the little boy's feet.

The little Boy nibbled the turnip, but it was very bitter, indeed.

"What queer, queer tastes some people have," he thought as he tossed the turnip back to the rabbit, and hurried on.

Then, very suddenly, it began to rain. The little Boy wore just his gingham rompers and his straw play hat, and the raindrops beat down on his hat and dripped down into his collar. He ran as fast as his little legs would carry him to the woods at the end of the road, and he hid under a big pine tree.

"This isn't nice at all," he cried.

"But the old pine tree rustled back through its branches; 'Why, I like it. My roots think this rain is the Nicest Thing in the World.'"

"I don't think so," said the little Boy, "and I'm looking for the Nicest Thing in the world."

"Why, how very strange," rustled the pine tree. "Well, just ask Mrs. Wood Mouse down there by your foot. She's the wisest little person I know, so she will surely be able to help you out."

"Do you know, then?" asked the little Boy, peering down at a tiny gray mouse curled up under a big leaf umbrella. "What is the Nicest Thing in the World?"

"Of course I do," twittered the wood mouse, peeping out from under her shelter with a pair of twinkling black eyes. "It's this leaf, just at present. When the rain stops it will be the ear of corn I tugged into my hole this morning."

"I think you're very silly," said the little Boy who was getting more wet every minute, and more homesome, and very hungry.

"Oh, do you?" said the wood mouse hopping away.

As she disappeared she twittered back: "My advice to you, little Boy,

is to go home and ask your mother about it. Maybe *she* knows."

Just then the rain stopped, and the sun came out. The little Boy decided to take the advice of the wood mouse and so he started home. It took him a long time to find the road, and oh, a very long time to go down it, but after a while, at sunset, he came to his own garden gate.

The sunset was just lighting his red and white striped tent in the back yard, and it looked, oh, so pretty with the hobby horse in the doorway. Up in the playroom window one of the tin soldiers stood on the sill, looking out to see where the little Boy had been so long, and the little Boy's mother was waiting for him in the house with his silver bowl full of bread and milk.

"Why, I've found it," cried the little Boy, as he ran right into his mother's arms.

"Found what, dear?" asked his mother as she kissed him.

"And where have you been all day?"

"I've been looking for the Nicest Thing in the world," said the little Boy, "but it's here at home. It's having you, and the toys, and my supper."

"Why, what a contented little boy I have," said his mother as she gave him his bowl of bread and milk.—Carolyn Sherwin Bailey, in *American Motherhood*.

## What They Saw at the Zoo.

### BIRDS OF PREY.

The first cages they came to were labelled "Birds of Prey." These cages, some eighteen feet in height, were fitted up with tree-trunks and poles, with white-washed brick shelters in the rear for dormitories. The birds herein had what Owen termed "Jewish noses," and intense-looking eyes whose piercing gaze would discern prey from a distance. The plumage of most of them was subdued in tone, arranged with beautiful symmetry. Our two friends paused before a noble-looking

creature with ruffled head, and dark grey plumage relieved by a breast white as a dove. This was the Harpy Eagle from Venezuela. It was hopping from stump to perch, spreading its mighty wings, meanwhile venting hoarse cries apparently in response to the calls of aquatic birds the other side of the grounds. Mildred fancied it might be a lineal descendant of those other Harpies,—the Storm-Wind Sisters she had read of in "Myths of Hellas."

In the next cage was a King Vulture. His breast was dark slate, like the Harpy's back, but his wings were partly black. He had, however, round orange eyes and an orange beak, from which hung peculiar excrescences something like the wattles of a turkey.

Adjoining were three vultures whose unfeathered yellowish faces suggested the skin of Mummies. Strange to say, these birds hailed from the desert country about Egypt, the land of the Mummies.

Another cage was occupied in the rear portion by three Barn-Owls, all asleep. Their beautiful speckled breasts suggested fine spotted veils. In strange contrast to these Sleepers were four vigilant looking Vultures with hoary heads. They perched immovable on poles of different heights, their heads thrown back, the gaze of their penetrative eyes fixed on nothing visible, like Witches in wait for things of doom.

#### THE WATER-FOWL AND A STRANGER.

In another part of the ground exotic Bucks and other Aquatic Birds enjoyed considerable liberty of pool and promenade enclosed within wire netting. The home of the Diver-Kind was furnished, with tanks, from which Gulls and Penguins were fed at certain hours. In an adjoining building were accommodated the Waders-Herons, Storks, and Cranes. Mildred's particular attention was attracted by Owen to a graceful grey Crane with

slender neck and drooping tail, called the Stanley. Owen felt sure that his hero of the name had discovered it, and threw it some bread, which it made a great business of elaborately reducing to pulp in its slender bill, before swallowing, just as it would have made a pellet of a fish. Next to this Crane was lodged a solitary creature that had a somewhat familiar look, in spite of its present surroundings; then Mildred saw that it was labelled North American Turkey. She laughed heartily at the remembrance of many a Thanksgiving Dinner brought thus to her mind.

#### THE PARROTS.

Next they visited the Parrot House. Parrots with gorgeous plumage, and Macaws, nearly all bright blue, turned somersaults over the perches to which they were chained, or engaged in sham duels with their hooked beaks. Each perch was in reach of a seed-box into which visitors put some dole of nuts, which the Gay Screamer took in its clever claw, cracked, and ate in dainty fashion.

#### RARE SPECIES OF THE WESTERN AVIARY.

Then our two friends made a visit to the Western Aviary, wherein rare Birds from Africa, India, and various semi-tropical islands delighted them. They were first arrested by the exquisite plumage which belonged to various specimens of the Bird of Paradise. One of these had sweeping tufted wings, and a Quaker-toned breast, the rest of the plumage seeming to have borrowed the gold and vermillion of the sunset. Another wore plumage of chocolate brown, prinked with a blue bill, green at the throat, and white at the head. Strange to say, these alluring looking Birds of Paradise had voices no better than the Parrot and the Peacock. The place was filled with their deafening screams, which took on all kinds of hoarse variety. Now it



was like a bark, next a caw, then a cluck, cluck, cluck. Again, came a sound as of a Cat on a roof challenging Tom next door, and now was heard a scream as of someone in dire peril calling for help!

In the centre of the building was a roomy cage containing the stumps of branching trees. Within were Birds, lavender and blue, or wholly yellow, amongst them a creature with a white breast and wings of a rich brownish red, the King Bird of Paradise. A man in uniform walked into this cage with a basket, from which he produced bananas and half-lemons, which he fixed onto stems of the trees. The lovely Birds flew hither and thither, poising with head inverted to peck at the golden fruit.

Another cage contained wee Bird-lets of a size which Owen said must be the size next to the Humming-Birds. Some had bills as if dipped in red sealing-wax, and wore fairy stripes or stars, while of others the dainty uniform was blue. When not engaged in cracking seeds with their tiny bills, or picking up sand with which the cage-floor was strewn, they nestled lovingly together on a perch, or flitted happily hither and thither, each uttering the note peculiar to its kind.

#### THE FEAT OF AN ELEPHANT.

The cousins now proposed luncheon, which they discussed seated at a little table on a veranda. The meal over, they made their way to an open part, attracted thither by gleeful shouts and young laughter. Here a huge Elephant and a Ship of the Desert, the backs of both freighted with adventurous children, were employed in sedately promenading a circuit of paths around a space flourishing with shrubs and flowers. The ponderous Elephant with its small sagacious eye caused much amusement by putting forth its trunk from right to left amongst the crowd, to solicit donations of biscuit, bun and chocolate, impatiently con-

veyed by the trunk to the cavernous depths of the great mouth. A Little Boy held out a filbert, and then drew back, as if afraid of the unwieldy proboscis in contact with his fingers. Some one made a suggestion, and the boy, taking off his cloth cap, put a few nuts inside the lining and offered them to the Elephant as on a trencher. The limber trunk approached, *seized nuts and cap together!* and all disappeared at a gulp, while the gaping boy made futile attempts to regain his property, amidst much laughter.

#### TWO NATIONAL TYPES.

The cousins hastened to visit the various other Animals within the grounds, *each with a wonder and beauty of its own.* Here bright-eyed otters were turning somersaults in the water, or emerging with dripping fur for bread thrown by visitors. Mildred had read how cruelly these creatures were hunted "for sport," and could not regard their pretty pranks without reflective pain. Within an open-air enclosure were pacing lordly Bison, and next to them were great-headed Cattle with curved horns, the Wild Cattle of the British Isles. The cousins paused to watch the creatures that had once roamed free over their respective birth-lands.

#### GENTLE RELATIVES OF THE DEER.

Then they entered the Deer-House, where Mildred's heart went out to a variety of gentle creatures with breaths like new-mown hay. She offered them all biscuit, which some ate eagerly and others, like the Squirrel in the park, sniffed at and turned away. Amongst the animals here was a dark fawn-colored Waterbuck the size of a Cow with spiral horns and a moist nose which he put up for "more" of the biscuit. His neighbors were mostly smaller. Amongst them was a graceful Gazelle who hailed from the Soudan, white and fawn, about the

size of a Goat. He had a long slender neck with long and slender limbs and short horns, and returned the gaze of the visitors with his lovely limpid eyes. Adjoining were two Antelopes from Gambia, of similar size. The buff ground of their coat was patterned with white spots and stripes, their rounded well-open ears and face generally suggesting the head of a great mouse. In another stall the loveliest little creature out of Paradise appeared. "Fairest of all Albinoes!" murmured Mildred like a sonneteer as it shone into view. With long, slender legs, no bigger than a Lamb of six weeks old, it was "white as snow," and pink-eyed, its branching horn resembling coral.

#### THE BEARS.

Emerging from the Deer-Stalls, they came to where the Bears were housed, each enclosed separately behind iron bars. Several were specimens of the small Black Bear from Japan and other parts of Asia, their sombre coats relieved by shapely buff collars. The habit of receiving tid-bits from a procession of visitors had taught each wild Bruin to stand on his hind legs "to beg" like a Pet Spaniel, some of them shaking the bars with their fore-paws in their earnest endeavors to attract attention.

#### Saved by a Dog.

Some years ago the steamship "Swallow" left the Cape of Good Hope bound for England. Among the passengers was a child of two years, and a nurse. The lady had also brought with her a huge, handsome Newfoundland dog.

The voyage had lasted about six days. No land was visible, and the island of St. Helena would be the nearest point. The day was a beautiful one, with the soft breeze blowing, and the sun shining down brightly

on the sparkling waters. A large and gay company of passengers were assembled on the deck; merry groups of young men and girls had clustered together; now and then a laugh rang out, or some one sang a gay little snatch of song, when suddenly the mirth of all was silenced by the loud and piercing scream of a woman.

A nurse who had been holding a child in her arms at the side of the vessel had lost her hold of the leaping, restless little one, and it had fallen overboard into the sea—into the great, wide Atlantic Ocean. The poor woman, in her despair, would have flung herself after her charge had not strong arms held her back. But sooner than it can be written down, something rushed quickly past her; there was a leap over the vessel's side, a splash into the waters, and Nero's black head appeared above the waves, holding the child in his mouth.

The engines were stopped as soon as possible, but by that time the dog was far behind in the wake of the vessel. A boat was quickly lowered, and the ship's surgeon, taking his place in it, ordered the sailors to pull for their lives. One could just make out on the leaping, dancing waves the dog's black head, holding something scarlet in his mouth. The child had on a little jacket of scarlet cloth, and it gleamed like a spark of fire on the dark blue waves.

The mother of the child stood on the deck, her eyes straining anxiously after the boat, and the black spot upon the waves still holding firmly to the tiny scarlet point. The boat seemed fairly to creep, though it sped over the waves as it never sped before.

Sometimes a billow higher than others hid for a moment dog and child. But the boat came nearer and nearer, near enough at last to allow the surgeon to reach over and lift the child out of the dog's mouth; then a sailor's stout arms pulled Nero into the boat, and the men rowed swiftly back to the ship.

"Alive?" shouted every tip, as the boat came within hail of the steamer; and, as the answer came back, "Alive!" a "Thank God!" came from every heart.

Then the boat came to the ship's side. A hundred hands were stretched out to help the brave dog on board, and "Good Nero," "Brave dog," "Good fellow," resounded on every side. But Nero ignored the praise showered so profusely on him. He trotted sedately up to the child's mother, and with a wag of his dripping tail looked up in her face with his big, faithful, brown eyes, as if he said, "It is all right; I have brought her back safe."

The mother dropped on her knees on the deck, and taking his shaggy head in both hands, kissed his wet face again and again, the tears pouring down her face in streams. Indeed, there was not a dry eye on board. One sailor stood near with the tears running down his weather-beaten brown face, unconscious that he was weeping.

Well, Nero was for the rest of the voyage the pet and hero of the ship, and he bore his honors with quiet dignity. It was curious, however, to see how from that time on he made himself the sentinel and body-guard of the child. He always placed himself at the side of the chair of any person in whose arms she was, his eyes watching every movement she made.

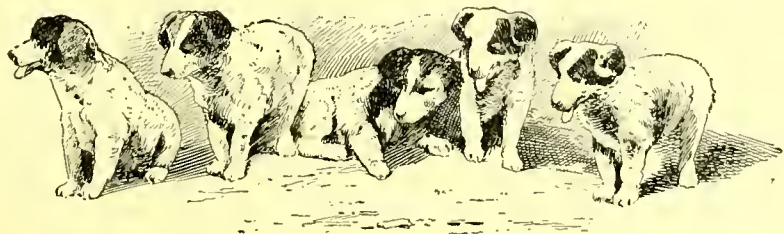
Sometimes the child would be laid on the deck, with only Nero to watch her, and if inclined to creep out of bounds, Nero's teeth, fastened firmly

in the skirt of her frock, promptly drew her back. It was as though he said, "I have been lucky enough, Miss Baby, to save you once, but as I may not be so lucky again, I shall take care you don't run any such risks in the future."

When the steamer reached her destination, Nero received a regular ovation as he was leaving the vessel. Some one cried, "Three cheers for Nero!" and they were given with a will. And "Good-by, Nero," "Good-by, good dog," resounded on every side. Every one crowded around to give him a pat on the head as he trotted down the gang-plank. To all these demonstrations he could, of course, only reply with a wag of his tail and a twinkle of his faithful brown eyes. He kept close to the nurse's side, and watched anxiously his little charge's arrival on dry land.

He was taken to the home of his little mistress, where he lived, loved and honored, until he died of old age, with his shaggy gray head resting on the knee of the child (now a woman) that he had saved. His grave is in an English churchyard, in the burial plot of the family to which he belonged, and is marked by a fair white stone on which is engraved, "Sacred to the memory of Nero."

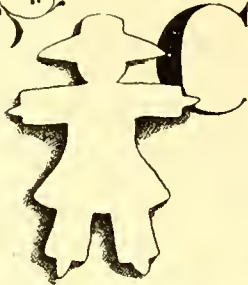
His portrait hangs over the chimney piece of an English drawing-room, beneath which sits, in a low arm-chair, a fair-haired girl who often looks up at Nero's portrait as she tells how he sprang into the Atlantic Ocean after her, and held her until help came.



































# PINKY-WINKY STORIES

X
















LIP, clap! went the , and out came a Pinky-Winky Gingerbread Boy. "The Pinky-Winky ," said Uncle Billy, "was brown and fat and puffy. He had a wide  and two raisins for  and a smile that went from  to . Granny Dodd made the . She was the little old  who kept the shop by the . In her window were glass  of candy and  and , and the children went there to spend their . One day when Granny Dodd had made a , she found a bit of dough left in the , and she cut out the  with her  and baked him in the oven, and stood him up on a  in the window. 'Oho!' cried the . 'So I was made to stand on a  and look out at the  going by! Good enough!' But ting-ling! went the little  at the door, and in came little Ben with his , and in less than a minute he had bought the  and carried him off down the street in his . 'Oho!' laughed the  'So I was







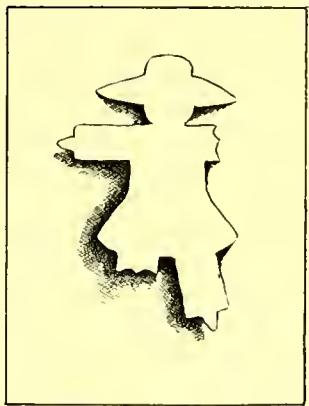
made to be carried through the town in a !  
Good enough!' But little  went away home  
and got his  from the toy- and took it



down to the brook that ran under the . And he put the  in  
the  and set it floating on the  
water. 'Oho!' cried the . 'So  
I was made to sail away in a  and

see the ! Good enough!' But little   
pulled the  in and went away home and sat on  
the  in the . And as he was very hungry,  
presently, snip, snap! he bit off one of the 's arms!  
And it tasted so good that, snip, snap! he bit off one  
of his , too, like this . . ." Snip, snap! went  
the , and there was the Pinky-Winky Ginger-

bread. Boy with one arm and one  
leg bitten off. "'Oho!' cried the  
. 'So I was made to be  
eaten up by little ! Good  
enough!' And he kept right on  
smiling," said Uncle Billy, "till  
little  had eaten him all up,  
every  crumb. 'I don't believe there ever was  
such a nice Gingerbread Boy! said little Ben."



# The Children's Budget Box.

## The Rain.

The clouds are covering the sky,  
O'er all the valley wide;  
And pouring all its welcome rain  
About on every side.

Just yesterday the dashing brook  
Was but a tiny rill,  
And now it over-flows its banks,  
And growing larger still.

It settles all the flying dust,  
And waters all the flowers,  
It patters 'gainst the window pane.  
Oh, joyful are the showers."

Verna Hansen,

Age 12. Bingham, Utah.

## Grandpa.

Grandpa's face is wrinkled;  
Grandpa walks so slow;  
Grandpa talks so kind to me;  
Grandpa stoops down low.

Grandpa's nodding in his chair—  
His hair is white as snow—  
Grandpa sleeps just outside there,  
Where the breezes blow.

Grant Morrill,  
Age 6 years. White Rocks,  
Utah Co., Utah.

## "Carrots" and His Friends.

John lived in the country. He went to school and was the brightest pupil in his class. Some of the boys at school teased him because his hair was sandy. They called him "Carrots" and many other names.

One boy, whose name was Robert, teased him more than the others. Robert was a dull boy, and his teacher would get very much out of patience with him because he would not study, and did not want anybody else to.

When Robert teased John, John's friends would say, "John, why don't you tease him? Call him names," but John did not like to be teased and he knew Robert wouldn't either.

One day, as John and his friend, Will, were on the river in a small row-boat, they saw an empty boat drifting along. As they looked up they saw Robert running along on the bank. When he saw them he told them to stop it.

Will said, "Don't stop it, John, let it go; now is your chance to punish them for teasing you." Will knew that Rob-

ert prized the boat very much and would not like to lose it because it was given to him by his grandfather. John said, "No," so they stopped the boat.

They took it over to the bank of the river and gave it to Robert. "Thank you, John," said Robert. "Will you forgive me for teasing you? I will never do it again." John laughed and said, "That's all right, I have forgiven you long ago. Whenever you want to do anything mean, just remember the Golden Rule, "Do unto others as you would that they should do unto you."

"I will always remember that after this," said Robert. "So will I," said Will. After that they were all three the best of friends.

## In Wyoming.

In Wyoming, where the trees  
Wave so gently in the breeze,  
And in winter where snow-flakes  
Fly o'er frozen streams and lakes,  
Where the winds so softly blow,  
Where the pines and cedars grow,  
There's my home.

Then when spring comes back at last,  
Makes things fairer than the past,  
And the hills and valleys then  
Take back their fair green again:  
In Wyoming, where the trees  
Wave so softly in the breeze,  
I love to roam.

Ragnar Anderson,  
Age 12. Grover, Wyo.

## If I Cannot.

If I cannot be a sunbeam,  
Shining full and far,  
Lighting the earth with radiance,  
I will be a star.

If I cannot be a lighthouse  
Gleaming out at sea,  
I will be a tiny glow-worm,  
Shining cheerily.

If I cannot be a river,  
Shining deep and strong,  
I will be a merry streamlet,  
Hastening along.

If I cannot be a song-bird,  
Making music sweet,  
I will be a homely sparrow,  
Chirping, "Tweet, tweet, tweet!"

Pearl Hunt,  
Age 13 years. Paragonah, Utah.



**COMPETITION NO. 17.**

Book prizes will be awarded for the best contributions of the following:

Verses: Not more than twenty lines.

Stories: Not more than three hundred words.

Photographs: Any size.

**Rules.**

Competition will close Sept. 1st.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be on plain white paper, and must not be folded.

Address: The Children's Budget Box, Juvenile Instructor, 44 East South Temple Street, Salt Lake City, Utah.

**The Puzzle Page.****Poets and Authors.**

In June Juvenile Instructor.

The correct names are: 1—Dickens; 2—Longfellow; 3—Temple; 4—Lamb; 5—Hawthorne; 6—Holmes; 7—Shakespeare; 8—Hood; 9—Field; 10—Harte.

Correct answers have been sent in by: Cleofa Jeppson, Brigham City, Box 11; Gladys Holton, Brigham City, Utah; Cora Hunter, Union, Oregon, Box 60; Leo Chamberlain, Orderville, Kane Co., Utah; Larkin Price, Driggs, Idaho. And one other, whose name is not signed to letter, Smithfield, Utah.

A great many sent in correct answers to the figure puzzle in the June number. We have picked out ten which were neatest and most carefully prepared. The winners are: Esther Jensen, Vernal, Utah; Eula Fletcher, 131 So. 2nd East, Provo; Ray J. Davis, 1020 W. 5th No., Provo; Lucille Holton, Brigham City, Utah; Aldeane Burnham, Richmond, Utah; Hart Johnson, Holden, Utah; Zetta Laney, Kamas, Utah; Arlene Atkinson, Holbrook, Idaho; Verna Walker, Layton, R. F. D. No. 1; Mark Stephenson, Holden, Utah.

**Hidden Word Puzzle.**

Sentences containing hidden words. When found and arranged in their or-

der they form one of the ten commandments.

1. The marshal took the sabre from Lincoln.

2. Her eye is badly swollen.

3. Give Washington one more chance.

4. Go to Phoebe for emeralds of rare worth.

5. We saw them everywhere we went.

6. Heaven helps those that help themselves.

7. Madge, ask mother if I may go.

8. "I stood on the bridge at midnight."

9. Elisha very soon repaid the Shunammite for her kindness.

10. Long years ago Dstel, an artist, died in Germany.

11. Foxgloves grow around their cottage.

12. I cannot go without you, mother says.

By Pauline Greer,

Age 16. Holbrook, Ariz.

For the best ten answers to the foregoing puzzle we will award appropriate books.

Answers must be in before September 1, 1911.

**Address:**

Puzzle Editor, Juvenile Instructor,  
44 E. So. Temple St.,  
Salt Lake City, Utah.

**CAREFUL MARY.**

Such sweet red lips! I stooped to kiss

My little neighbor Mary:

"Not on my mouf," said four-year-old;

" 'Tidn't sanitary!"

—Julia Knight.

## In Jocular Mood.

First Lawyer—"Suppose we go out and take something."

Second Lawyer—"From whom?"

### A Success.

The Girl—"What's your opinion of women who imitate men?"

The Man—"They're idiots!"

The Girl—"Then the imitation is successful."—Toledo Blade.

Mother—Now, I want you to keep as far away as possible from that Jones boy. He's the worst one in your school.

Bob—I always do. He's at the head of the class all the time.

### Leaving Him at Sea.

"Could you do something for a poor old sailor?" asked the seedy-looking wanderer at the gate.

"Poor old sailor?" echoed the lady at work at the tub.

"Yes'm, I follered the wotter for sixteen years."

"Well," said the woman, after a critical look, "you certainly don't look as if you ever caught up with it."

Then she resumed her labors.—Ideas.

### Americans Abroad.

A number of tourists were recently looking down the crater of Vesuvius. An American gentleman said to his companion:

"That looks a good deal like the infernal regions."

An English lady, overhearing the remark, said to another:

"Good gracious! How these Americans do travel."—Lippincott's.

### He Lost.

An East End hostess tells us of a young man who apologized for being late to a dinner party.

"We're so glad you got here," she said to him. "But where is your brother?"

"He has commissioned me to tender his regrets. You see, we are so busy at the office just now that it is impossible for both of us to get away at once. So we tossed up to see which should have the pleasure of coming here to-night."

"How original! And so you won?"

"No," he replied absently. "I lost."

"You look like a kind-hearted little lad," remarked the stranger as he patted the street gamin on the head.

"That's me," responded the youngster with much promptness. "I'll give yer anything I've got."

"Ah, what a noble lad!"

"Yes, but I haven't got anything but the measles."

### Stopped Him in Time.

"It is time," said the speaker, "that we had a moral awakening in this town. Let us gird up our loins. Let us take off our coats. Let us bare our arms. Let us—"

"Hold on now," screamed an angular lady, who was seated near the platform; "if this is to be a moral awakening, don't you dare to propose to take off another thing."

### First Weighed.

The Marketer—"Aren't you wasting a good deal of that steak in trimming it?"

The Butcher—"No, ma'am: I weighed it first."—Toledo Blade.

### Nothing in It.

"I regard conversation as a gift," remarked the studious woman.

"It usually is," replied Miss Cayenne. "If people had to pay for it there would be much less of it."—Washington Star.

### The Minute Man.

Tommy—"My gran'pa wuz in th' Civil War, an' he lost a leg or a arm in every battle he fit in!"

Johnny—"Gee! How many battles was he in?"

Tommy—"About forty."—Toledo Blade.

Tommy de Peyster—"My brother made ugly faces at you yesterday and you didn't darst to fight. You pretended you didn't notice 'im."

Eddie Tuffnut—"I didn't, either. I thought they was natural."—Chicago Daily News.

### Attainment.

"Were any of your boyish ambitions ever realized?" asked the sentimentalist.

"Yes," replied the practical person. "When my mother used to cut my hair I often wished I might be bald-headed."—Washington Star.

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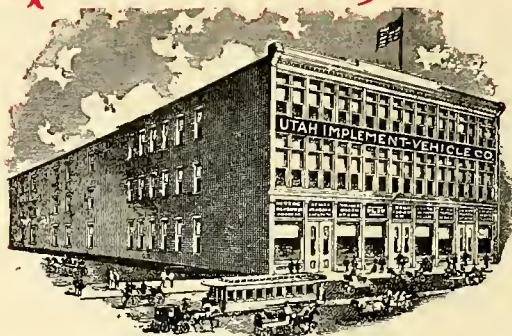
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